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A. M. D. G.

# THE WOODSTOCK LETTERS

## A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS.

VOL. XXXVII.

WOODSTOCK COLLEGE

1908.

FOR CIRCULATION AMONG OURS ONLY

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THE

# WOODSTOCK LETTERS

VOL. XXXVII. No. 1

## VERY REV. FATHER GENERAL'S NAME FEAST AND GOLDEN JUBILEE

DEAR FATHER,
P. C.

On Tuesday, Dec. 3, we celebrated the name feast of Father General. The evening previous just before Litanies, which come before supper at this time of the year, the Curia gathered in the Consultation room of Father General. When he had come from his working room, Father Freddi, the Italian Assistant, made him an address expressive of the whole Society's love and devotion to Father General, and of its prayers and good wishes. Fr. Freddi dwelt especially on the fact, that this year in particular the entire Society wished to show its affection for its head on the occasion of his golden jubilee, which occurred two days later. Father Freddi's words were simple and heartfelt. Father General answered in Italian with the simple and unaffected heartiness which always characterises him. He said that this year's experience had brought strongly home to him, that unless the Lord protect the city he laboreth in vain who protecteth it. It was for this reason that he was peculiarly happy over the very generous lists of prayers and offerings of spiritual help, which are coming to him from the whole Society. He was, indeed, about to see, in the mercy of God, his fiftieth year finished in the Society. He felt how much he had neglected the opportunities these years had brought him, but yet how very, very many things he had to thank God for in them. He must now, in the few years that are left,

strive to redeem the time—"tempus instanter redimere"—and so, as the prayer of St. Stanislas so beautifully puts it, hasten to enter into rest eternal—"in æternam ingredi requiem." At the conclusion of his words, Father General gave us all his blessing. I have several times been present when Father General gave his blesting to the Curia. It is an affecting sight, as one cannot help realising that, in the Curia, as in so many representatives of the Provinces, he is blessing the entire body of the Society. This time, Father General, in promising his blessing, called it his "fatherly" blessing, which expresses better than any word I know his attitude towards us all.

On Tuesday, the feast of St. Francis Xavier, Father General said Mass for the scholastics at the Gesù, where the arm of St. Francis Xavier is in a reliquary over the altar in the right transept. During the morning, there were a number of visitors to pay their respects to Father General. At dinner, the Fathers and Brothers of the German College joined the Curia. Since the beginning of this scholastic year, this has happened only once or twice, the Curia now being quite a distinct community, with full enclosure of its own, it being impossible to get in from outside except by means of a key. The only exception is the refectory, the position of which makes this second enclosure impossible. I say second, because the Curia apartments cannot be approached from the street except by the college door, which forms the first enclosure.

The reading at dinner was from the life of St. Francis Xavier. This is the custom here always, to have, on a feast day, reading appropriate to the day.

On Dec. 5, we celebrated Father General's golden jubilee. There was no means of providing in our house for as many guests as were invited. Hence, the Curia went in a body to the Gregorian University. There were gathered at noon something like 150 of Ours of Rome and the immediate vicinity. The oval shaped dining room was quite full. After the feast, which was about the usual first class feast in this Province, all went for an Academy to the Ethics Hall of the University, the most available place for so large a gathering. The hall had been decorated in a becoming way. The first address was by the Rector of the University, presenting a spiritual bouquet to Father General. Then the programs were distributed. These were double and consisted of an illuminated page and

the program proper, both executed in perfect taste. The program made clear the special character of the event, a literary feast in honor of our Father's golden jubilee. The participants were the Rector, the Professors and the scholastics. Several of the pieces which were read were particularly praised. Two of the musical compositions—the music was nearly all the work of Ours—struck me as excellent. Five languages were represented in the poems and addresses. Two of the Fathers relieved the affair with a vein of humor in their addresses. This was especially marked in dear Father Rossi's comical verses, which very much amused our Father.

The Academy was broken in the middle by a brief "interrumpendum," during which a small glass of liqueur was served.

The speeches, poems and music finished, the most solemn and most affecting part came. It was not printed on the program. The Holy Father had written to Father Freddi a letter for the occasion. It was all in the Holy Father's own handwriting, he writing even the address on the envelope and the word "urgente," which they put on letters here to secure speedy delivery. The letter was read in public assembly by Father Freddi. Here is the translation of the letter.

"Dear Reverend Father, I too wish to take part in the feast which the venerable (veneranda) Society of Jesus is celebrating in honor of her Father General on the happy occasion of the fiftieth anniversary of his entrance into religion. For this purpose I bespeak your Reverence's kind offices to present my affectionate regards to Father General with my best wishes for every best gift, and with the prayer that Our Lord, in reward of so many good works done in so holy a manner in his religious life, will repay him with the sweetest consolations in the government of the Society.

Express to him in a particular way my gratitude for the great good done the Church universal by the publication of his books, by his wise counsel in the Roman Congregations, and by his learned teaching in the Gregorian University, which makes him remembered and esteemed by grateful pupils everywhere in the world.

And for this favor which I promise myself at your hands, I impart to your Reverence, to Father General, to all the Curia and to all of the Society the Apostolic Benediction.

4 December, 1907.

PIUS PP. X."

At the end, our Father spoke as follows:

"Reverend Fathers and dear Brothers, I am too much moved to be able to speak many words to you. I thank you, each and every one, with all my heart for your good wishes and for the sentiments you have expressed in my regard, but much more I thank you for the the prayers which have been offered up for me on this occasion.

What consoles me above all to-day is to see the union which exists among the sons of the Society, a union of charity, which is the Society's most beautiful ornament. And I am most happy to note the spirit of obedience, which manifests itself in filial respect towards Superiors, in whom not the person, but the office he holds, is regarded.

I am exceedingly moved by the graciousness with which the Holy Father has deigned to share in our home joys. Among the words spoken those have been especially pleasing to me in which allusion has been made to my entering the Society young. This means that all that I have learned and all the good I may been able to do, I owe to the Society, to which I feel bound, to-day more than ever, to express my gratitude in public.

I end with this one recommendation to all:

'Let us love our dear Mother the Society!'"

At recreation after supper, where the Curia met the next time after the Academy, all seemed particularly happy over the whole event and encouraged to do their best in the service of God in the Society of Jesus under such a leader.

## THE REESTABLISHMENT OF THE PROVINCE OF MEXICO

INSTITUTO SCIENTIFICO DE
SAN FRANCISCO DE BORJA, MEXICO
*Aug. 15th 1907.*

REV. AND DEAR FATHER:
P. C.

To-day has been a day of general rejoicing for Ours throughout Mexico, for our Province, hitherto a Province in name only, has been restored to its merited place among its sister Provinces. The formal announcement was no news to us, for with the characteristic kindness

of Superiors here, the glad tidings were spread among us as soon as received, so that the pleasure of anticipation enhanced the pleasure of realization. To the entire satisfaction of everbody, Rev. Fr. Thomas Ipiña was appointed Provincial, a well-deserved tribute to successful labors in the past and an earnest of even greater successes in the future.

At dinner the following documents were read in the presence of the Apostolic Delegate, Mons. Joseph Ridolfi, who had come to share in the joys of the occasion.

"*Mexico, July 31st, 1907.*

REV. FR. MIGUEL CUENCA:
P. C.

I send your Reverence the decree of the reëstablishment of our Mexican Province, also that of the appointment of a Provincial for the same, with the Letters Patent; also the letter which Our Very Rev. Father General writes to the Fathers and Brothers of the new Province.

Your Reverence will kindly see that the documents, in the order indicated, are read in the College on the 15th of August.

I hope that all will celebrate with a holy enthusiasm, and with fervent thanksgivings to the Divine Goodness, so happy an event.

Your Reverence's Servant in Christ,
T. IPIÑA, S. J."

"DECREE OF THE ERECTION OF THE MEXICAN PROVINCE

Francis Xavier Wernz,
General of the Society of Jesus,
To all whom it may concern, eternal welfare in the Lord.

Whereas; in order to satisfy the wishes of the Provinces, and to bind together in a bond of firmer charity the chief divisions of Our Society widely separated from one another, our late General Congregation clearly signified by its suffrages that our transatlantic Missions, which had acquired the due membership of a Province, not only might be erected into Provinces but should also, owing to the changed condition of times and circumstances, be more and more assimilated to the European Provinces: We, moved with the same desire and impelled by the same example, have caused earnest inquiry to be made whether any reason existed why the Mexican Province, which hitherto has been governed

rather as a transatlantic Mission than as a Province, should not, at length, be constituted a true Province; seeing that, besides a Novitiate properly constituted, it possesses four Colleges, twelve Residences, six Missionary Stations among the Tarahumaras, as also a goodly number of young men, who received proper formation in other Provinces. Neither does it lack the other requirements of our religious life, nor the means of temporal support, all of which give the brightest promise for the future. Having, therefore, on this weighty matter, taken due counsel with our Father Assistants, and asked the opinion of the Superior of the Mexican Province and his Consultors, as none of them considered that any hindrance existed, why such a desired elevation should not be effected as speedily and opportunely as possible, we, strengthened by the unanimity of their judgment and upheld by the authority of our office, after many prayers to God, by the tenor of these presents, elevate and constitute within the confines of Mexico, the Mexican Province, which hitherto has been a Province in name only, a true Province of our Society; and we declare the same lawfully elevated and constituted by us in the Lord with all the rights, powers and privileges which, according to our Constitutions, are conferred upon the transatlantic Provinces; preserving, however, inviolate the 8th decree of the XXVth Congregation. Moreover, we declare this our decree to be in full force, after it shall have been read at table, as is customary, in at least the chief houses of the Province on August 15th next, a day sacred to our Lady assumed into heaven.

For the rest, we earnestly beseech the Lord, our God, that all that has been decreed and sanctioned by us in these letters, may graciously be confirmed and ratified by heaven; and that with His divine help and protection, He will so cherish and foster the restored Mexican Province, that it may ever bear the true image of the Ancient Mexican Province most celebrated for the number of its members and the practice of every virtue.

Given at Rome on the Feast of the
Sacred Heart of Jesus, June 7th, 1907.
FRANCIS XAVIER WERNZ,
*General of the Society of Jesus.*"

Next followed the decree of the appointment of Rev. Fr. Ipiña as Provincial.

"*Rome, June 7th, 1907.*

*Rev. Father in Christ.*
*P. C.*

Having held a consultation with our Father Assistants and weighed the opinions of Your Reverence and Consultors, I decree in the name of the Lord: that Father Thomas Ipiña is to be the Provincial of the new Mexican Province. I commend myself to your Holy Sacrices,

Your Reverence's Servant in Christ,
FRANCIS XAV. WERNZ,
*General of the Society of Jesus.*"

Then came the letter of appointment in the usual form, and, lastly, his Paternity's beautiful letter to the Fathers and Brothers of the newly-erected Province.

"*Rome, June 7th, 1907.*

*Rev. Fathers and Dear Brothers:*

The lawful erection of the Mexican Province, which, even from the time of the restoration of our Society, has been one of the most ardent desires of my predecessors, although prepared and promoted by many sons of the Society during the long period of nearly a century, has only now, by the special providence of God, been able to be realized in accordance with the laws of our Institute.

For all the children of the Society is this event most consoling; but for you, Dearest Fathers and Brothers, who in any manner whatsoever belong to the Province of Mexico, for you, I say, should this memorable day be glorious.

Wherefore, with a fatherly outpouring of soul, I congratulate you, and exhort you that first and foremost you join with me in giving humble thanks to God, our Lord, the Author of all good. For, truly, there are many motives for joy and thanksgiving, if we reflect, even in a passing, manner, on the achievements and vicissitudes of our Society in Mexico, from the time of its reëstablishment.

We see it, in fact, from the year 1816 plunged in a sea of difficulties and dangers and cruelly harassed by ceaseless persecutions; so that, robbed of its possessions, expelled from its houses, scattered among various nations and reduced to an insignificant number of members, it existed with great difficulty, and, at times, seemed almost extinct. It sustained itself, notwith-

standing, by the prudence, the labors, oftentimes unknown, and the generous hopes of the few Fathers who remained; in which hopes the Generals of the Society themselves shared, since they did not wish that the name of the Mexican Province should be blotted from our Catalogues.

It was sustained, moreover, by the most tender and fatherly Providence of God, which strengthened by its grace the souls of our tried and afflicted Fathers, and stirred up, at the same time, the inborn piety and generosity of the Mexicans, so that they should bestow upon Ours their favor, assistance, abundant helps and every kind of benefits. Finally, when the moment appointed by God, arrived, the Holy Spirit blessed the Province's bosom with a goodly number of children, so that thus strengthened, the Society in Mexico has been able to establish four Colleges for the education of secular youth, to found many Residences for the exercise of the sacred ministry, and to send apostles to catechize the savages.

Truly, in considering the actual prosperity of the Mexican Province, it is as pleasant as it is useful to cast a glance backward, as well to acknowledge and publish, before all things, the benefits of God, and to show our gratitude to our Mexican benefactors, as to bestow the merited homage of praise upon those Fathers who, beset by the greatest difficulties, labored untiringly for the glory of God and the advancement of the Society in Mexico. The majority of them have already exchanged the sorrows of this life for the joys of eternal rest; but they, it was, that sowed, and you to-day gather the harvest; they prepared and tilled the field, and you have entered into their labors.

At sight of these successes, we congratulate you on your prosperity, and give thanks to God through whose goodness it has been possible to gather the long-desired fruit of their labors in the erection of the Mexican Province according to the form of our Institute; so that it no longer has merely the name of Province, but enjoys all the rights that our Constitutions grant transatlantic Provinces.

All the other Provinces into whose company it is invited, will salute and cry out with joy to the newly established, or rather reëstablished Province, and say: Thou art our Sister, prosper daily more and more.

For my part, I pray God our Lord, that he will deign

to confirm what he has done in you, and that the Divine Goodness will continue its favors to your Province, so that it may be enabled to imitate ever more and more, the flourishing condition and the illustrious deeds of the primitive Province founded by St. Francis Borgia. Its prosperity, in the olden days, reached such a degree that it could count more than forty Colleges or Seminaries and more than one hundred residences; it raised to a christian, civilized life, at the cost of the ceaseless labor, and the shedding of the blood of many of its sons, numerous native tribes; neither was it lacking in subjects illustrious for their virtue and science. This it clearly showed on many occasions, but especially when the fearful tempest of the XVIIIth Century cast many of the Mexican Fathers on Italian shores, the memory of whom is even yet cherished with honor.

I am not blind to the fact, that, in actual circumstances, it is almost impossible to attain a similar prosperity. But neither does God demand of you a Province flourishing in its edifices, wealth, and extraordinary number of members, nor does the tranquillity of the future, nor the happy course of events depend solely on our industry and will. But be these as they may, no one can hinder you in corresponding with the designs, which God has had in reëstablishing the Province of Mexico, imitating thus the example of your ancient Fathers. Now the purpose and will of God is, without the shadow of doubt, that the new Province should not enjoy in vain this honor, but that its sons should, by their virtues, science, labors and glorious deeds, render themselves worthy of the greatness of the name. All this will infallibly come to pass, if among you the observance of our Institute continues and daily grows greater, seeing that in it is the life, the strength, the honor of our Society; if each and every one of its members strives with all his forces to conform himself to the rule which St. Ignatius proposed to himself in establishing the Society, and which the Holy See has approved: "If every one exerts himself in keeping before his eyes (according to the words of our Holy Father) first God, and next the rule of our Institute, which is the road that leads to Him, and to obtain with all diligence the end which God has marked out for it; each one, nevertheless, according to the grace of the Holy Spirit received, and his degree in the Society:" if "All, as our Constitutions enjoin, strive to lose no point of perfection which by

the divine grace we can attain in the observance of all the Constitutions and our manner of life."

But although each and all the members of the new Province should coöperate in embracing its splendor and power, its Superiors, in virtue of their office, are obliged thereto in a special manner, as are also all those who in any manner help in the formation and government of Ours, e. g. Ministers, Consultors and Spiritual Fathers, and, above all, Masters of Novices; but even more so, those to whom the duty of instructing our young men in the sciences and in literature is entrusted.

And, truly, if all these in the discharge of their duty, conform themselves perfectly to the rules of their office, we shall see flourish in all the houses of our Province, as a thing the most natural, love of prayer, and zeal for perfection and for religious discipline, poverty will be loved as a mother, and in it will be recognized the wall of religion; what our rules prescribe for the acquirement of an angelical chastity will be observed; and all will strive to distinguish and signalize themselves in holy obedience.

From this interior formation of our brethren in the spiritual life and the exercise of solid virtues which unite the instrument to God, will flow, as from a fountain, assiduity and constancy in our studies; tireless diligence in our schools; and, in our sacred ministry, a zeal apostolic, sincere and strong, which knows how to undertake gigantic enterprises for the glory of God, and meet, with unflinching breast, the direst adversities.

Oh! how acceptable to God and glorious among men will our Province of Mexico be, if its sons strive ever to shape their life and actions according to these sacred principles of our Institute! What will not be its power to overcome the difficulties that oppose it, and to come forth unscathed from all the dangers and machinations of its enemies! For, howsoever great the calamities of the times may be, you have ever at your side the leader and author of our Society, Jesus, who never abandons his brave soldiers, who, faithful to their oaths, fight the good fight; he gives strength and courage to his athletes, wards off their dangers, foils the plans of their enemy, and if he sometimes permits them to be shaken by tribulation, he offers them a safe refuge in his loving heart. Well has the Province of Mexico, which has grown and ripened in the midst of difficulties, experienced his most faithful assistance. I trust in God that this help will never fail you in order that

"you may increase in all things in Him who is our head, Christ."

Under his protection I most humbly place you, Reverend Fathers and Dear Brothers, that he may shower upon all of you the riches which his most Sacred Heart treasures, to the end, that, strengthened by his graces, you may ever press forward towards enterprises more and more sublime. I pray also his most holy Mother on her glorious Assumption into heaven, that as on the "Hill of Martyrs" she took under her protection the Society of Jesus at its birth, she will deign to cherish, with all the tenderness of her maternal love, the Province of Mexico which, on her same feast day, is born once more. Lastly, I place you in the hands of the Guardian of the Holy Family, St. Joseph, to whom, but lately, our whole Society consecrated itself, in order that the Province of Mexico may increase and preserve itself safe and sound under his powerful protection.

Of all the Servant in Christ,
FRANCIS X. WERNZ,
*General of the Society of Jesus.*"

The happiness of the day has been further enhanced by the profession of Father Camillus Crivelli and Father Gabriel Morfin, Superior of our Residence of Chihuahua, and at the end of dinner Mons. Ridolfi made a beautiful address to the community, complimenting us on the new honor bestowed; exhorting us to be worthy members of the Society which had merited so well of the Church; and congratulating the newly Professed on the happiness of making their final consecration to God on such a day.

Your Reverence's brother in Christ.
JOS. W. RIORDAN, S. J.

That some day or other the Canadian Mission, increasing in members correspondingly with the growth of the population, would become a Province of fhe Society, had been for many years a foregone conclusion.

It had also been felt pretty generally for the past ten years at least that the Mission of Alaska, geographically, though not politically, a part of Canada, should be supplied with missionaries from the Dominion, better fitted than those of sunny Italy to endure the rigors of the arctic winter. The visits of the Superiors of that Mission and the vocations of Canadians to Alaska, had encouraged that belief.

When the XXVth General Congregation was about to meet, it was known that one of the subjects to be brought up for discussion was a new arrangement of Provinces in North America, or at least the taking of of some measures which would give to the independent missions of Canada and of New Orleans representation in General Congregation, and in the Congregation of Procurators. This subject had already been touched upon in the XXIVth General Congregation, but the matter had been referred entirely to the Father General, V. R Fr. Martin, and subsequently no action had been taken.

In the last Congregation which opened in September 1906, the matter was brought up again by some of the American Electors, and met with the warm approval of all the Fathers assembled. A few months later, when the decrees of the Congregation were published, the wishes of the Fathers in regard to the independent Missions were found embodied in the VIIIth decree. However, as everything was finally left to the decision of V. R. Father General, the future status of Canada was yet unsettled.

On January 22nd, 1907, his Paternity placed before the Superior of the Mission and his Consultors the question of opportuneness. After a few days of prayer and reflection, they met and unanimously judged that the time seemed ripe for the erection of the Mission of Canada into a Province.

On August 15th, feast of the Assumption of the Blessed Virgin, anniversary of the founding of the So-

ciety, while at Waubaushene the blessing and inaugura. tion of the chapel built to the memory of the Martyrs de Brébeuf and Lallemant were being celebrated, the decree of erection of our Province, dated June 7th, feast of the Sacred Heart of Jesus, was promulgated in all our houses; and the Mission of Canada, after so many changes during two and a half centuries, had become at last a Province of the Society.

The decree of erection read as follows:

DECRETUM ERECTIONIS PROVINCIÆ CANADENSIS

FRANCISCUS XAVERIUS WERNZ

*Præpositus Generalis Societatis Jesu*

UNIVERSIS, QUORUM INTEREST, SALUTEM IN DOMINO

Quum postremæ Congregationes nostræ Generales, ut Provinciarum votis facerent satis, ac præcipua Societatis membra longe inter se dissita arctiori charitatis vinculo conjungerent, suis suffragiis aperte significaverint Missiones nostras transmarinas, quæ justos Provinciæ numeros fuissent adsecutæ, non solum in Provincias erigi posse, sed etiam, mutata rerum temporumque conditione, ad ceteras Europæ Provincias magis magisque conformari oportere; eodem Nos studio inducti, eodemque incitati exemplo, sedulo investigandum curavimus, numquid obstaret, quominus Missio Canadensis in Provinciam erigeretur; quippe quæ præter duas magnas Domos rite constitutas pro religiosa atque scholastica nostrorum Juvenum institutione, Collegia habet tria, Residentias sex cum apta Exercitiorum Domo, Stationes decem, Missiones apud Indos quatuor, quibus dehinc accedet Missio Alaskensis Borealis extra Anglicam ditionem sita; neque caret reliquis vitæ nostræ religiosæ reique familiaris præsidiis, quibus optimam faciat sui exspectationem. Habita igitur de gravi hoc negotio debita cum PP. Assistentibus deliberatione, rogatisque Superioris Missionis Canadensis ejusque Consultorum sententiis, quum eorum nemo quidquam obstare putaverit, ne optata erectio, quanto citius atque opportunius fieri posset, perageretur; Nos unanimi hac judiciorum consentione firmati, nostrique Officii auctoritate muniti, post multas ad Deum preces, Missionem Canadensem, iisdem suis finibus hodiernis circumscriptam, cum adjecta sibi Missione Alaskensi Boreali, quam deinceps a Provincia Taurinensi disjunctam Provinciæ Canadensi,

id volenti atque optanti, Nos etiam lubentes attributam volumus, præsentium tenore in veram Societatis nostræ Provinciam erigimus et constituimus, eamque per Nos legitime erectam et constitutam decernimus ac declaramus in Domino, cum omnibus juribus, facultatibus et privilegiis, quæ Provinciis transmarinis ex Instituti nostri præscripto conceduntur: servata tamen norma a Congregatione Generali XXV, decreto octavo, proposita. Insuper Decreta hæc nostra, postquam die 15 proximi mensis Augusti, Beatissimæ Virgini Mariæ in Cœlos Assumptæ sacro, in præcipuis saltem Provinciæ Domibus more consueto publice ad mensam lecta fuerint, plenum vigorem habitura pronuntiamus.

Quod reliquum est, Deum ac Dominum nostrum enixe precamur, ut omnia quæ a Nobis per hasce litteras decreta et sancita sunt, firma prorsus et rata de Cœlo habere dignetur, novamque Provinciam Canadensem divina sua ope ac tutela adeo foveat et provehat, ut quæ olim tam multo Nostrorum sudore exculta et sanguine fecundata, Missio Sanctorum et Missio Martyrum appellari meruit, jam nunc in Provinciam erecta ampliori in dies omnium virtutum laude floreat, veramque Majorum suorum imaginem referat.

Datum Romæ, die festo SSmi Cordis Jesu, 7 Junii an. 1907.

FRANCISCUS XAV. WERNZ,
*Præp. Gen. Soc. Jesu.*

L. ✠ S.

The decree appointing the Superior of the Mission, Rev. Fr. Edward Lecompte, Provincial of the new Province was next read, then the following beautiful letter of his Paternity to the Society in Canada:

R. P. EDUARDO LECOMPTE
PRÆP. PROV. CANADENSIS
ET OMNIBUS EJUSDEM PROVINCIÆ SOCIIS

Romæ, 7 Junii 1907

*Reverendi Patres et Fratres in Christo carissimi*
P. C.

Illuxit optatus dies quo carissima Missio Canadensis in Provinciam Societatis erecta est. Gratulor vobis om-

nibus ex corde novæque Provinciæ vestræ faustissima quæque exopto.

Habetis, Patres Reverendi et carissimi Fratres, quos imitemini in ipsa regione vestra prædecessores, Patres illos Fratresque dico qui patria relicta, idque sæpe sine spe reditus, ipsoque civilis vitæ cultu neglecto, inter eos ad majorem Dei gloriam laborarunt qui sive tanti sacrificii pretium animo comprehendere non possent, sive morte tandem afficerent quos amicissimos habere debuissent. Hos igitur tantos viros hodierno die præ oculis habete: horum exemplo fortes et orationibus freti, non minora certamina, quamvis in diverso ordine, aggredimini. Nunc quidem deesse potest sanguinis illa effusio qua fides probetur, quum et hanc forsitan adhuc ab aliquo Provinciæ Canadensis socio expectet Dominus Deus noster; nunc cruciatus illi deerunt quibus animus per corpora tentari solebat, sed nunquam Reverendi Patres Fratresque in Christo carissisimi, nunquam deficit in Societate Jesu neque deficiet unquam sive totius corporis sive uniuscujusque membri persecutio. Hanc petivit a Capite nostro Sanctus Pater Ignatius, hanc Caput illud et Societati universæ et Ignatio et aliis omnibus donavit. Quid enim aliud est, ut ad vos de vestra re loquar, labor iste improbus quem ponere omnes debetis ut difficultatibus quæ occurrunt superatis constantiam in via Dei teneatis? Quid aliud est illa multorum hominum erga vestra, eaque optima, opera incuria? Quid aliud est repugnannantia ista quæ alios erga alios, diversæ præsertim nationis homines, affligit? Persecutiones istæ sunt quas magno animo patiendas habetis.

In Provincia vestra, Reverendi Patres Fratresque in Christo, occasionem habetis multa, immo prope infinita, pro Ecclesia et pro Deo efficiendi. Duabus enim partibus quum constet Provincia Canadensis, altera multos jam annos habitata, altera vix aut ne vix quidem adhuc occupata, duas Dominici agri partes colendas habetis. Quarum in altera partim viget adhuc antiqua pietas atque floret, partim novæ linguæ novisque usibus exposita periclitatur jam aut ipsa fides aut solida et Catholica devotio. In altera tandem regione nova fere omnia ortum aut sumunt aut brevi sument. Quæ cum ita sint, duo vobis accurate præstanda sunt. Uniuscujusque enim regionis usibus, quantum par est, servatis, laborandum est ut omnibus omnia facti omnes Christo lucrifaciatis. Alterum est ut memineritis semper Provinciæ nomen, quod integritatis cujusdam signum est, frustra imponi si non curetur et maxime foveatur mutua

omnium sociorum Provinciæ unio. Hanc igitur, Reverendi Patres Fratresque carissimi, imprimis satagite conservare. In hac curanda martyrium, si necesse fuerit, magno animo patimini, martyrium dico illud quod sine sanguine perficitur. Caritate enim egebitis magna, continua, sui obliviosa, ut maxima illa quæ instant pro Deo Domino nostro efficiatis. Præ oculis habere pergite antecessores vestros, Provinciæ istius fundatores, et veros Societatis Jesu filios, magna Dei gloria non contentos, ad majorem semper laborasse. Id et vos facite in prægrandi ista regione quæ Provincia Canadensis hodie facta est, ut fructuum multitudo atque magnitudo quos producetis ne sit minus ampla quam terræ quas occupatis. Videte quid sperem.

Reliquum est ut benedictionem meam imo ex corde vobis impertiar, Superioribus et subditis, omnibus ac singulis. Benedicat Deus Dominus noster Provinciæ novæ isti et mihi carissimæ Canadensi ad multos annos, ut crescat et floreat et bonum sanctitatis et scientiæ odorem ubique terrarum spargat, Deo acceptabilis et hominibus.

Commendo me omnium vestrum SS. Sacrificiis et precibus.

Omnium in Christo servus,

FRANCISCUS XAV. WERNZ,

*Præp. Gen. Soc. Jesu.*

A letter from Fr. Provincial was then read, ordering three days of prayer "to obtain from the Holy Spirit abundant graces and blessings for the new Province of Canada and its mission of Alaska."

The erection of the new Province was celebrated on August 18th. On that day, at 3.30 P. M., all the Jesuits in Montreal and neighborhood and some from Quebec met at dinner in the Boys' refectory at St. Mary's College, Montreal. There were about 180 present. The oldest was Fr. Baudin, on his first visit to Montreal since his going on the Indian missions thirty-one years ago. Rev. Fr. Hanselman, Provincial, represented the Maryland–New York Province, which a common birth in the restored Society and thirty-three years of union have endeared to Canada by many ties. During the dinner, songs, choruses, pieces in prose and verse were sung or recited, and at the end, Rev. Father Lecompte read a summary of notable dates of the Mission of Canada. Copies of the "Memorabilia" in English and in French

were afterwards distributed to all. For the convenience of Ours for future reference this summary may be inserted here.

MEMORABILIA

OR

NOTABLE DATES OF THE MISSION OF CANADA

TO-DAY THE PROVINCE OF CANADA

AUGUST THE 15th 1907

1611.—Fathers Biard and Massé enter the roadstead of Port Royal, Acadia.

1625.—The Fathers return to Canada; they go to Quebec this time.

1635.—Opening of the College of Quebec.

1660.—Close of the heroic era of the Canadian Mission. It is to the men of this era, and especially to our martyrs that His Paternity refers in the words: "*Habetis quos imitemini.*"

1763.—Treaty of Paris. Canada becomes a British possession.

1773.—By the brief "*Dominus ac Redemptor*" the Society of Jesus is suppressed throughout the world. There are at the time in Canada only 21 members of the Society, 12 priests and 9 coadjutor brothers.

1800.—Death of Father John Joseph Casot, last survivor in Canada of the old Society.

1842.—The Society, reëstablished throughout the world in 1814, returns to Canada at the request of the saintly Bishop Bourget, our great benefactor.

1843.—The old Society had no novitiate in Canada; the first was opened in the home of another great benefactor, Mr. C. S. Rodier.—Ten years later (1853), the novitiate is definitely established at Sault-au-Récollet, thanks to the munificence of Monsignor J. Vinet and of Mr. O. Berthelet.—At this time St. Mary's, Kentucky, and Canada, formed but one Mission, belonging to the Province of France.

1846.—Rev. Father Boulanger, Visitor, closes St. Mary's, Kentucky, and opens Fordham; birth of the New York–Canada Mission, still under the protection of the Province of France.

1848, 1885, 1896.—Foundation of our three colleges, St. Mary's, St. Boniface and Loyola, respectively. The year 1885 also saw the opening of the Scholasticate of the Immaculate Conception.

1863.—Separation of the Province of Champagne from that of France. The New York–Canada Mission is joined to the former Province.

1869.—Separation of the New York–Canada Mission from the Province of Champagne. New York–Canada becomes an "independent" Mission.

1879.—Separation of the Mission of Canada from New York, which becomes a Province. The Canadian Mission is joined to the English Province.

1888.—The Mission of Canada is separated from the English Province and becomes "independent."

1907.—The "Mission of Canada" becomes the "Province of Canada;" *minima provincia* among her fair-famed elder sisters.

The programme of the feast is intended to be kept as a souvenir. Besides the letter of his Paternity, printed above, a list of the Superiors of the Canadian Mission from 1611 to the present day, it contains a map of the Canadian Province and its dependent Mission. A table of distances shows, that while Quebec the most easterly of our houses, is 173 miles eastward of Montreal, St. Boniface is 1422 miles to the West, and St. Michael, Alaska Territory, 4907 miles.

After dinner photographs were taken of the assembled Fathers and Brothers.

Letters of congratulation were received from Provincials, Rectors and Fathers of other Provinces. These, as well as the pieces heard at the banquet, breath a spirit of the warmest charity and reecho the hopes expressed by our Father General, that the members of the new Canadian Province may for God's greater glory ever prove themselves the worthy successors of those heroic men, whose labors and whose blood have shed lustre on the Society.

It is impossible to cite the letters here. There is one however, that of the Provincial of Turin, which may not be omitted. The charity and generosity shown in this letter need no commentary.

*Torino, 27 Iuglio 1907.*

Reverende in Christo P. Provincialis,
P. C.

Ex litteris Admodum Reverendi Patris Nostri ad me recenter datis accepi, a die 15ª proximi mensis Augusti, Alaskae Borealis Missionem a Provincia Taurinensi fore separatam, et ad novam Provinciam Canadensem, cui præerit Reverentia Vestra, attributam. Etsi dolemus, quod Provincia Taurinensis, inspectis adjunctis, impar fuerit illi Missioni conservandae, ac promovendae, quae omnibus Patribus et Fratribus tam cara semper extitit, nihilominus magnopere laetamur quod illius Missionis cura concredita sit Patribus Canadensibus, qui multo melius illarum gentium saluti providere poterunt. Quod quidem gaudium eo magis augescit, quod experientia compertum habeamus quanta charitate, quo zelo Patres et Fratres Canadenses Alaskae Borealis Indos amplectantur et quam uberrimis fructibus pro iis laborare noverunt. Gaudemus igitur ex corde, et Patribus et Fratribus gratulamur quod ipsorum Missio in Provinciam constitui meruerit. Reverentiae vero Vestrae, quae novae Provinciae praerit, ex animo a Christo Domino, protegente Beatissima Virgine Maria, fausta quaeque adprecamur.

Me enixe SS. SS. Reverentiae Vestrae commendo.

Infimus in Christo servus
P. JOSEPHUS CHIAUDANO, S. J.
*Præp. Prov. Taurinensis.*

Which letter was thus acknowledged by our Father Provincial:

Marianopoli, 12 Aug. 1907.

Reverende in Christo Pater Provincialis,
P. C.

Pulcherrimas Reverentiae Vestrae accepi litteras, quae ita demisse quidem de sua Provincia loquuntur, ita vero benigne Nostros nostraque extollunt.

Enimvero scimus opera vestra et quid maxime pro Missione illa Alaskensi peregistis. Felices nos si vos, etiam a longe, sequamur! Quod ut agamus precor ut orationibus suis nos Rª. Vª. adjuvet.

Liceat includere exemplar epistolae quam misi ad Nostros in Alaska Boreali degentes.

Commendo me SS. SS.

Rᵃᵉ. Vᵃᵉ. Servus in X. infimus,
ED. LECOMPTE, S. J.
*Præp. Prov. Can.*

Letter of Fr. Provincial to the Fathers and Brothers of Northern Alaska:

Montreal, July 31st 1907.

Reverend Father,

P. C.

I have great pleasure in communicating to your Reverence and to all our Fathers and Brothers in Alaska the decree erecting the Mission of Canada into a Province, and Very Reverend Father General's beautiful letter of congratulation and exhortation.

It is with the sincerest joy that the new Canadian Province, "id volens atque optans," receives from the hands of His Paternity the Mission of Northern Alaska. We know what labors you have undergone, Reverend Fathers and dear Brothers, we know what sufferings you have borne, and the heroic self-sacrifice you have ever displayed in those vast and inhospitable regions. Henceforth we shall walk hand in hand. Your life shall be our life. We will uphold your work, and with God's help, we will develop it. That is, we will endeavor to walk in the footsteps of the Province of Turin, the nursing-mother of your beloved Mission, and do our utmost to equal her sollicitude and charity towards you.

As soon as circumstances permit, he whom His Paternity has vouchsafed to set over the Canadian Province will gladly visit with the utmost care all the residences and stations of Alaska, and talk long and cordially with our well-beloved Fathers and Brothers.

I desire that upon the receipt of this letter, the hymn "Veni Creator" be added to the litanies on three successive days, to obtain from the Holy Spirit for the new Province and its Mission the most abundant graces and blessings. And on the same three days let the Priests at the Holy Sacrifice, and the Brothers in their Communions and beads recommend the same intention to God.

The decree of erection was signed on June 7th, the Feast of the Sacred Heart of Jesus. May that divine Heart and the Most Pure Heart of Mary be ever our strength and our solace.

Commendo me SS. SS.

R^ae^. V^ae^. Servus in Xto.

ED. LECOMPTE, S. J.

*Præp. Prov. Canad.*

At the time of its erection into a Province the Canadian Mission numbered 142 priests, 88 scholastics and 79 coadjutor brothers. There were besides in the houses

of the Mission, 9 priests and 1 scholastic belonging to other Provinces. In the Mission of Northern Alaska there were 15 priests and 9 coadjutor brothers, of whom 2 priests and 1 coadjutor belonged already to the Canadian Mission. Thus the new Province numbered at its erection, 309 members; and including those of other Provinces at work within its jurisdiction, 339.

It is in peace and prosperity and with the brightest outlook that the old Mission of Canada takes its place among the Provinces of the Society, many of which are dispersed, or suffer the exactions of a hostile government at home. While looking undismayed at the prospect of possible persecution in the more or less remote future, relying for strength on the Divine Goodness, it is felt, that for the moment our sentiments should be those of joy and gratitude. No better expression of this gratitude can be found or more fitting close to this record than the following words printed, with the "Memorabilia" above the signature of Fr. Provincial and read by him at the end of the banquet amidst frequent bursts of heartfelt applause:

"To Almighty God, in the first place, the Author of every good gift, we tender our thanks, and to the Blessed Virgin, our Queen and Mother.

Next to France, who gave us birth, lavished her life's blood upon us, and has not ceased to contribute to our growth by sending us from her various Provinces, men as remarkable for their intellectual abilities as for their self-sacrificing zeal.

The New York–Maryland Province also claims our gratitude. For many years linked heart and hand, New York and Canada separated only that they might the better press onwards and upwards.

Of our connection with the English Province we cherish the fondest recollection, and for her noble generosity towards our Mission we offer her our heart-felt thanks.

Our thanks also are due to the late Very Rev. Father Louis Martin, and to the English Assistant, Rev. Father Rudolf J. Meyer, who laid the foundation of this great work.

And lastly, thanks to the Fathers of the XXVth General Congregation, who put the finishing touches to it, and above all, to His Paternity, who, by his decree and his letter, now consecrates and offers it to God and to the Society.

Our gratitude began with God, and with Him it shall also end. In a few moments, after singing the hymn to

the Society, we will go before the altars of the Sacred Heart of Jesus and of the most Pure Heart of Mary, and sing a *Te Deum* of thanksgiving."

W. H. HINGSTON, S. J.

## ERECTION OF THE PROVINCE OF NEW ORLEANS

On Aug. 14, the "Miserere" was chanted after the Litanies in all the houses of the Mission, in order to implore God's pardon for the past. On Aug. 15, the decree erecting the Mission into a Province was read at dinner, also the exhortatory letter of Very Rev. Father General, together with the decree appointing Father J. F. O'Connor, Provincial of the new Province. At night there was solemn Benediction at which the "Te Deum" was sung for the great favor received.

DECRETUM ERECTIONIS
PROVINCIAE NEO-AURELIANENSIS

FRANCISCUS XAVERIUS WERNZ
*Præpositus Generalis Societatis Jesu*

UNIVERSIS, QUORUM INTEREST SALUTEM IN DOMINO SEMPITERNAM

Quum postremae Congregationes nostrae Generales ut Provinciarum votis facerent satis, ac praecipua Societatis membra longa inter se dissita arctiori charitatis vinculo conjungerent, suis suffragiis aperte significaverint Missiones nostras transmarinas, quae justos Provinciae numeros fuissent adsecutae, non solum in Provincias erigi posse, sed etiam, mutata rerum temporumque conditione, ad ceteras Europae Provincias magis magisque conformari oportere; eodem Nos studio inducti, eodemque incitati exemplo, sedulo investigandum curavimus, numquid obstaret quominus Missio Neo-Aurelianensis in Provinciam erigeretur: quippe quae praeter Domum Probationis cum Junioratu rite constitutam, Collegia habet septem, quorum duo inchoata, Residentias sex, bonamque copiam Juvenum, qui aliis in Provinciis probe informantur; neque caret reliquis vitae nostrae religiosae reique familiaris praesidiis, quibus optimam faciat sui expectationem.

Habita igitur de gravi hoc negotio debita cum PP. Assistentibus deliberatione, rogatisque Superioris Mis-

sionis ejusque Consultorum sententiis, quum eorum nemo quidquam obstare putaverit, ne optata erectio, quanto citius atque opportunius fieri posset, perageretur : Nos unanimi hac judiciorum consensione firmati nostrique Officii auctoritate muniti post multas ad Deum preces, Missionem Neo–Aurelianensem iisdem suis finibus hodiernis circumscriptam, praesentium tenore in veram Societatis nostrae Provinciam erigimus et constituimus, eamque per Nos legitime erectam et constitutam decernimus ac declaramus in Domino, cum omnibus juribus facultatibus et privilegiis, quae Provinciis transmarinis ex Instituti nostri praescripto conceduntur : servata tamen norma a Congregatione Generali XXV, decreto octavo proposita. Insuper Decreta haec nostra, postquam die 15 proximi mensis Augusti, Beatissimae Virgini Mariae in Cœlos Assumptae sacro, in praecipuis saltem Provinciae Domibus more consueto publice ad mensam lecta fuerint, plenum vigorem habitura pronuntiamus.

Quod reliquum est, Deum ac Dominum nostrum enixe precamur ut omnia quae a Nobis per hasce litteras decreta et sancita sunt, firma prorsus et rata de Cœlo habere dignetur, novamque Provinciam Neo–Aurelianensem divina sua ope ac tutela adeo foveat et provehat, ut Missio quæ primos conditores habuit octo illos e Nostris, qui in Floridam vix advecti animas pro Christo posuerunt, postmodum vero tam multos nacta est strenuos atque impigros vineae Domini Cooperatores jam nunc in Provinciam erecta, ampliori in dies omnium virtutum laude floreat veramque Majorum suorum imaginem referat.

Datum Romae, die festo SSmi. Cordis Jesu, 7 Junii an. 1907.

FRANCISCUS XAV. WERNZ
*Præp. Gen. Soc. Jesu.*

Romae, die 7 Junii 1907.

Reverende in Christo Pater

P. C.

Consultatione habita cum PP. Assistentibus et expensis R^ae^. V^ae^. ejusque consultorum judiciis decerno in Domino P. Joannem F. O'Connor Provinciae Neo–Aurelianensis Praepositum esse constituendum.

Commendo me SS. SS.

R^ae^. V^ae^. Servus in Christo,
FRANCISCUS XAV. WERNZ
*Præp. Gen. Soc. Jesu*

P. JOANNI F. O'CONNOR
*Sup. Missionis Neo–Aurelianensis.*

FRANCISCUS XAVERIUS WERNZ
*Præpositus Generalis Societatis Jesu*

DILECTO IN CHRISTO FRATRI JOANNI F. O'CONNOR
SACERDOTI EJUSDEM SOCIETATIS
SALUTEM IN DOMINO SEMPITERNAM

Cum doctrinae, prudentiae et integritati tuae, quae experimento nobis comperta est, plurimum in Domino confidamus, Te Præpositum Provincialem Societatis nostrae in Provincia Neo-Aurelianensi eligimus, constituimus et declaramus atque ad rerum spiritualium et temporalium administrationem ejusdem Provinciae omnem auctoritatem quae Praepositis Provincialibus secundum litteras Apostolicas et Constitutiones nostras ordinarie tribui solet Tibi conferimus in Nomine Patris et Filii et Spiritus Sancti: rogamus Deum omnipotentem ut Te in hoc munere gerendo sua gratia dirigere et roborare dignetur ad Nominis sui laudem et gloriam sempiternam.

Datum Romae die 7 Junii 1907
FRANCISCUS XAV. WERNZ
*Præp. Gen. Soc. Jesu.*

PROMULGATIO DECRETI

CONSTITUENTIS PROVINCIAM NEO-AURELIANENSEM

Die decimo quinto mensis Augusti Sanctissimae Virgini in Cœlos Assumptae sacro, anno reparatae salutis millesimo nongentesimo septimo, juxta ordinationem et mandatum Admodum Reverendi Patris Nostri Generalis, Francisci Xaverii Wernz, facta est in omnibus Collegiis et residentiis Missionis Neo-Aurelianensis promulgatio decreti Paternitatis suae, editi die festo Sacratissimi Cordis Jesu ejusdem anni, erigentis et constituentis Missionem Neo-Aurelianensem in veram Societatis Jesu Provinciam.

Pridie illius fausti felicisque diei, jubente Reverendo Patre Superiore Missionis recitatus est Psalmus Miserere ad divinam misericordiam in praeteritos annos implorandam. Die ipso cantatum est canticum Te Deum in gratiarum actionem, maxima omnium sociorum devotione et laetitia. Peculiari splendore et apparatu maxime festivo celebrata est nativitas novae Provinciae in Collegio Spring Hill, ubi septem Patres e Nostris congregati erant ultima sua vota emittendi gratia, coram novo Provinciali Praeposito, Rev. Patre Joanne F. O'Connor, assistentibus novo socio Provinciae, Patre Jacobo De Potter et ingenti corona Patrum, Scholasticorum et Fratrum. Nil laetitiae defuit, nil mutuis gratu-

lationibus, die illo vere benedicto, oblivioni nunquam tradendo.

"Quod perpetuo felix, faustum, fortunatumque sit!"

Romae, 7 Junii 1907.

Reverendi Patres et Fratres in Xto. Carissimi
P. C.

Gratulor vobis ex corde et gratias Deo Domino nostro maximas ago quod Missio nostra carissima Neo-Aurelianensis in Provinciam hodierno die erecta est.

Non possum enim vos celare quantam ego spem conceperim hoc factum ad majorem Dei gloriam valde multum collaturum. In tanta enim regione existentes, ubi tot tantaeque sive urbes sive urbium partes quasi una, ut dicitur, nocte surgere solent, spes est Societatem quoque nostram id incrementi capturam quod ad rem Dei promovendam permultum faciat. Opportunitates igitur vestras, quotquot novae istius Provinciae socii estis magno animo atque alacri occupate. Quae retro sunt obliti vosque ad anteriora protendentes, patrum vestrorum praeclara facta superate praeclare, eorumque auxilio, quod e cœlo dabitur, freti, et exemplum eorum secuti, verbum Dei ubique spargite et fructus vitae æternae in multis animabus uberes et duraturos colligite.

Haec, Reverendi Patres, et Fratres carissimi, non poteritis agere nisi unusquisque vestrum, communi gloria non contentus, in se efficere conabitur quod ad tantum finem requiritur. Mirum enim sane illud est sed verum, Deum Dominum nostrum spiritualia per homines facere non solere nisi ipsa sua instrumenta spiritualia sint. Spirituales igitur vos estote, idque eo praecise modo qui Societatis nostrae proprius est. Per abnegationem enim sui praeparabit se unusquisque ad usum manus divinae, per eam nempe abnegationem quae obedientia simplici et magna caritate se prodit. Principium apud vos notissimum est in unione esse robur. In Societate autem nostra unio nulla esse potest nisi obedientia et caritate consistat. Obedientia vos cum Superioribus conjunget, inter vos, caritas. Duplex hujusmodi roboris fons, ex capite in membra et inter membra fluens, Provinciam vestram hodierno die natam crescere faciet usque ad perfectam aetatem plenitudinis Christi.

Utinam intelligatis omnes Provinciae Neo-Aurelianensis socii, quantum intersit vos ejusmodi viros esse cujusmodi exopto. Videor enim mihi vos ad maturum jam segetem invitare colligendum, eum dico qui robus-

tos messores postulat. Hujusmodi igitur estote. Supra omnem humanam difficultatem elevati, omnique humano affectu penitus ex corde eradicato, ad altissimum quem proponere vobis potestis scopum intendite.

Non ignoro carissimi Provinciae Neo-Aurelianensis socii, obstacula servitii divini apud vos non deesse. Provincia vestra ex variis nationibus composita homines habet et nostros et alios qui natura inter se opponuntur. Quam rem in laboribus vestris non potestis negligere, neque debetis, caritas enim Dei urgere vos debet ut uniuscujusque studentes, omnia omnibus facti omnes Christo lucrifacere possitis. Inter vos quoque aliarum nationum viros ita tractate ut omnes sentiant magnam ubique apud vos vigere caritatem, immo, quod majus est et Nostrae Societatis ex regula proprium, ut qui alterius nationis sunt eos specialiter in Domino diligatis. Sic autem fiet ut in unaquaque domo facile sibi quisque videatur, dulcissimum illud, apud Patrem nostrum esse.

Itaque obedientia vos et caritate colligatos atque roboratos invito ad amplum istum agrum Domini novis viribus novoque animo colendum. Non enim sufficit jam languidus quidam vivendi et laborandi modus. Strenuos viros poscit opportunitas vestra eosque qui magna, immo maxima, magno animo et alacritate capessant quique paucorum quorundam dierum annorumve labore non contenti ad ampliora semper contendant sive patienda sive agenda id unum cupientes ut major inde gloria Dei derivetur. En quantum ex Provincia vestra sperem!

Ad quem finem, Reverendi Patres Fratresque in Christo carissimi, omnibus et singulis quotquot novae istius Provinciae carissimae mihi socii estis, benedictionem meam paternam multo cum affectu impertior. Benedicat vos Omnipotens Deus, domumque unamquamque et Collegium, Superiores et subditos ad multos annos conservet et prosperet.

Commendo me omnium vestrum SS. Sacrificiis et precibus,

Omnium in Christo Servus

FRANCISCUS XAV. WERNZ

*Præp. Gen. Soc. Jesu*

PROGRAMME

A. M. D. G.

Provincia
Neo–Aurelianensis
e Societate Jesu
Erecta Aug. 15 1907

"Nos . . . . Nostri officii auctoritate muniti . . . . . Missionem Neo–Aurelianensem . . . . in veram Societatis Nostrae Provinciam erigimus et constituimus eamque per Nos legitime erectam et constitutam decernimus et declaramus in Domino."

Ex Decreto Erectionis.

JESUS
MISSIONEM · NEO–AURELIANENSEM
LXX · ET · AMPLIVS · ABHINC · ANNOS
TOT · TANTISQVE · PATRVM · NOSTRORVM · LABORIBVS
FVNDATAM
HOC · FESTIVO · DIE
DEIPARÆ · VIRGINI · IN · CŒLOS · ASSVMPTÆ · SACRO
IN
MINIMÆ · SOCIETATIS · IESV
VERAM · PROVINCIAM
CEV · GRANVM · SINAPIS
IN · ARBOREM · PERFECTAM · EDVCTVM · EXCVLTVMQVE
EREXIT
ADMODVM · REVERENDVS · PATER · NOSTER
FRANCISCVS · XAVERIVS · WERNZ
PRÆPOSITVS · GENERALIS · XXV
XVIII · KALEND · SEPTEMBR
ANNO · REPARATÆ · SALVTIS · MCMVII
SOCIETATIS · CONDITÆ · CCCLXVII
O · GENVS · ELECTVM
SATAGITE · VT · PER · BONA · OPERA
CERTAM · VESTRAM · VOCATIONEM · ET · ELECTIONEM
FACIATIS
NEVE · A · PRÆCELSIS
FILIORVM · DEI
COGITATIONIBVS · DEGENERETIS

LAVS DEO ET MARIÆ

*Overture* . . . Living Pictures . . . Dalbey
Band

Reading of the Decree and the Letter of
Very Rev. Father General

*Dixie Land* . . . . . Anon
Band

*Quo Sanguine Creti* . . . . . Fr. Reville

*Barytone Solo* . . . . . Fr. Baehr
*Address* . . . . . Mr. Wallace
*Tenth Regiment* . . . . . R. B. Hall
Band
*The Vows* . . . . . Fr. McLaughlin
Toasts
*St. Ignatius March* . . Arranged by Prof. Staub
Band

"Ours is the harvest: but the seed was sown
By hands far sturdier than our own:
Our Good Ship sails into the haven fair,
But stouter Pilots guided it there:
Victory's lustre o'er our banner is shed,
But the battle was won by our noble dead."

J. C. R.

"Primus Pater Societatis qui primo in hanc Fœderatorum Statuum regionem appulit est Pater Petrus Martinez oriundus in Celda in diœcesi Caesaraugustana in Hispania, huc missus a Sancto Francisco Borgia ad instantiam Philippi II et occisus ab Indianis Floridae in Insula Tacatacuru (nunc vero Cumberland) ad ostium fluminis Sancti Joannis non procul Jacksonville,—die 28 Sept. 1566 paulo postquam appulisset. *Primus Missionarius* et Martyr Societatis in his statibus et decimus septimus Martyr a condita Societate."

FLORIDAE MARTYRES

| | |
|---|---|
| Sept. 28 1566 | F. P. Martinez |
| Febr. 4 1571 | F. L. de Quiros |
| " " " | F. Gab. de Solis |
| " " " | B. J. B. Mendez |
| " 8 " | F. J. B. de Segura |
| " " " | B. Gab. Gomez |
| " " " | B. P. de Linares |
| " " " | B. Sanchez de Zarallos |
| " " " | B. Christ. Redondo |

MISSISSIPPI

| | |
|---|---|
| Nov. 28 1729 | F. Paul du Poisson |
| Dec. 11 1729 | F. Joan. Souel |

TAMPA P. Luis Cancer O. S. D.

GEOGRAPHICAL EXTENT OF THE PROVINCE

In the "Atlas Geographicus Soc. Jesu, by L. Carrez, S. J., edited in 1900, the New Orleans Mission (now Province) comprises within its limits the following States:

Texas, Oklahoma, Indian Territory, Arkansas, Louisiana, Mississippi, Alabama, Georgia, Tenessee, North Carolina, South Carolina, and Florida. We have no houses in the States of Oklahoma, Indian Territory, Arkansas, Mississippi, North Carolina and South Carolina. In Tennessee, property has been bought at Nashville, where a house will be opened in the near future. In Texas we have a College at Galveston. In Louisiana we have 4 colleges, two at New Orleans, 1 at Grand Coteau, and 1 at Shreveport. In Alabama we have one College at Spring Hill and 2 Residences, one at Mobile and one at Selma. In Georgia, a Novitiate at Macon, a College at Augusta, and a Residence at Macon. In Florida, we have a Residence at Tampa, West Palm Beach, Miami, and Key West.

The area embraced within the limits of the New Orleans Province is 766,373 sq. miles. With regard to distances, let us suppose that the Provincial starts on his Visitation from Galveston. From Galveston to New Orleans by R. R. 420 miles. From New Orleans to Mobile and Spring Hill 150 miles. From Mobile to Selma about 120 miles. From Selma to Macon about 250 miles. From Macon to Augusta about 100 miles. From Augusta to Tampa about 500 miles. From Tampa to Key West, by steamer, 225 miles. Total 1865 miles.

This trip does not include Nashville, which is 625 miles distant from New Orleans, nor a visit to West Palm Beach and Miami on the east coast of Fla. Hence to visit each house of the Province the Provincial has to travel more than 2000 miles.

JAMES DE POTTER, S. J.

## THE NEW MISSION OF CALIFORNIA AND THE ROCKY MOUNTAINS

For a long time the late General, Fr. Louis Martin, had given his attention to a better disposition of the subjects and property belonging to Ours in the western districts of the United States. His ardent desire was so to arrange the men and means in that wide section that greater fruit for the glory of God and the salvation of souls might more certainly be obtained through the co-operation of scattered forces; and thus also gradually to make way for a new province. There were two extensive missions in the far West, both belonging to the same province of Turin: that of the Rocky Mountains, embracing Washington, Idaho, Montana, Wyoming and Oregon; and that of California, lying within three counties of the Golden State.

The Rocky Mountain Mission was founded in the early forties by the great Fr. De Smet and his worthy companions. Little by little it spread from one station to another under the guidance of his intrepid successors amidst appalling difficulties and against apparently insurmountable obstacles. Indeed, it may be safely stated that had not the work of the devoted missionaries been thwarted and often paralyzed by the agents of hostile missionary societies and others, their success would have rivaled that of the great missionaries of the old Society, and the story of the Reductions of Paraguay would have been repeated among the Indians of the Rocky Mountains. Even in spite of opposition and countless difficulties and hardships, the works of these missionaries prospered, as is attested to-day by thriving mission schools and by numerous stations for Christian as well as pagan Indians. In addition to these successful works in behalf of the Indians, the Jesuits of the Rocky Mountains have had under their charge several primary and grammar schools and two colleges, one in Spokane and another of great promise in Seattle. Altogether there are 10,000 Christian and 20,000 pagan Indians under the immediate care of the Fathers, with 700 students in their two colleges and fifteen hundred children in the elementary schools.

The California Mission has had no Indians under its jurisdiction; it embraces a small area in Santa Clara, San Francisco and Santa Cruz counties; but it has two large colleges, Santa Clara, in Santa Clara, founded in 1851, and St. Ignatius', in San Francisco, founded in 1855. Moreover, it has charge of two large parishes and three parochial schools in Santa Clara County, and the novitiate of the Sacred Heart at Los Gatos. The Mission of California has under its direction at least 1,200 students in the state. The following account of the new Mission was sent to the LETTERS by the direction of the Rev. Father Superior.

*Gonzaga College,*
*Spokane, Wash.,*
*August 16, 1907.*

*Rev. and dear Father,*
*P. C.*

In obedience to the request of Rev. Fr. Superior I send you the enclosed papers relating to the union of the California and Rocky Mountain Missions. They consist of two documents, a copy of the decree issued by Rev. Fr. General to the Rev. Provincial of the Province of Turin, and commanded to be read in each of the Houses of the Missions concerned on August 15th, together with Rev. Father General's letter to the Fathers and Scholastics of the New Mission. This last is a most precious evidence of his loving and paternal spirit and will serve to stir up renewed fervor and loyalty amongst his children in the far West. A copy of this letter has been furnished to each of the Fathers and Scholastics of the newly organized territory.

On the Feast of the Assumption, August 15th, these documents were read, as decreed, in all our Houses both here and in California as well as in Southern Alaska and Dakota, and the union dates its origin from that moment.

You will see from the enclosed decree that the new Mission covers an enormous extent of territory, comprising as it does Southern Alaska, the Rocky Mountains, North and South Dakota, some new Missions in Oregon and the existing Houses in California. Northern Alaska goes to the New Canadian Province.

The Rev. Fr. George de la Motte has been appointed by Rev. Fr. General as Superior of the United Missions which will be known as the Mission of California and the Rocky Mountains.

## DECREE OF THE UNION OF THE CALIFORNIA AND ROCKY MOUNTAIN MISSIONS

R. P. JOSEPHO CHIAUDANO
*Præp. Prov. Taurinensis*

*Reverende in Christo Pater,*
*P. C.*

Jamdudum erat in omnium votis, ut per novam aptioremque Provinciarum ac Missionum distributionem in America Septentrionali quibusdam incommodis afferetur remedium simulque provideretur ut Nostrorum labores minori virium dispendio fructuosiores existerent; jamque ad negotium tanti momenti ipse praedecessor meus A. R. P. Lud. Martin serio animum appulerat, cum morte interceptus rem ad exitum perducere non potuit. Nunc itaque, post multas interrogationes et responsiones ultro citroque missas, adhibitis consuetis Consultationibus, id tandem constitutum est, quod omnium judicio opportunius videbatur, quemadmodum etiam factis brevi manifestum fiet.

Inter haec pari quoque sollicitudine agendum fuit de Missionibus, quae in America Septentrionali ad istam Provinciam Taurinensem spectant, uti Rae Vae notum est: circa quas juxta postremas concordesque Rae Vae suorumque Consultorum sententias, ex judicio quoque Superiorum Missionum eorumque Consultorum, re cum PP. Assistentibus communicata et probata, post multas preces, haec in Domino decernenda censui, prouti praesentibus litteris decerno:

1. Ut Missiones Californiae et Montium Saxosorum una cum parte australi Missionis Alaskanae et duobus Statibus Dakota septentrionali et meridionali, ad Missionem Buffalensem Provinciae Germaniae hucusque addictis, coalescant in posterum in unam Missionem, cui nomen esto *Missio Californiae et Montium Saxosorum*, quaeque sub regimine unius Superioris ad Provinciam Taurinensem pertineat;

2. Ut pars borealis Missionis Alaskanae a Missione Montium Saxosorum sejungatur et ad novam Provinciam Canadensem applicata existat una cum omnibus suis domiciliis, personis, bonis temporalibus, ac debitorum obligationibus;

3. Ut bini Dakotae Status septentrionalis ac meridionalis qui hucusque ad Missionem Buffalensem spectabant, ab ea Missione et Provincia Germanica sejungatur et applicentur ad novam Missionem Californiae et Montium Saxosorum, atque adeo ad Provinciam Taurinen-

sem, una cum domiciliis, personis, bonis temporalibus et debitorum obligationibus;

4. Ut hae dispositiones legantur et promulgentur in singulis novae Missionis domibus, ita ut prima et secunda die 15 Augusti hujusce anni effectum sortiantur, tertia vero die 1 Septembris anni ejusdem.

5. Denique Rae Vae committo ut has dispositiones cum singulis trium Missionum Superioribus communicet, curetque sive per se sive per novum Superiorem unitarum Missionum ut collatis consiliis cum novo Provinciali Canadensi necnon cum Superiore actualis Missionis Buffalensis, omnia opportuno modo et tempore executioni mandentur.

Interim enixis precibus Deum rogo ut novis his dispositionibus benedicere dignetur, quo ad majorem ipsius gloriae evadant itemque ad majorem utilitatem et fructum illarum Missionum, omnique Nostrorum, qui iisdem incumbunt, uti sperare licet, in nomine Patris et Filii et Spiritus Sancti. Amen.

Datum Romae, die festo SSmi. Cordis Jesu, 7 Junii 1907.

FRANCISCUS XAV. WERNZ
*Præp. Gen. Soc. Jesu.*

LETTER OF VERY REV. FATHER GENERAL TO THE FATHERS AND BROTHERS OF THE CALIFORNIA AND ROCKY MOUNTAIN MISSION.

PATRIBUS AC FRATRIBUS
IN NOVA CALIFORNIAE AC MONT. SAX. MISSIONE DEGENTIBUS, SALUTEM IN DOMINO

Paterna caritas ac sollicitudo qua vos omnes et singulos in Domino complector, quaeque jam ab exordio suscepti mei muneris me efficaciter impulit ad consilium antea incoeptum perficiendum de istis Missionibus in unam colligendis; eadem mihi est auctrix, Reverendi Patres ac Fratres in Christo carissimi, ut propitiam hanc solemnemque vobis occasionem vos alloquendi penitus non praetermittam.

Ac re quidem vera, haec eadem trium Missionum, Californiensis scilicet et Montium Saxosorum et Alaskae Australis in unam amplioremque Missionem collectio, quam hac ipsa die tam secundis omnibus cernimus auspicatam quemadmodum vobis omnibus justi gaudii novaeque spei argumentum merito praebet, ita mihi quoque verba suppeditat, quibus vobis potissimum adhortatione

simul et consolatione prosequar. Etenim perspicuum vobis esse reor, Patres Fratresque optatissimi, in tam gravi uniendarum istarum Missionum negotio me eo praecipue spectasse ut unica per id exorta Missio, optimis quibusque singularum Missionum commodis opportunissime aucta, unitate regiminis donata sociorumque mutua virium conspiratione validior effecta, alacriori quoque cursu contendere posset ad nobilissimam illam assequendam metam, quae hominibus Societatis nostrae in tam amplis arduisque regionibus non sine magna omnium expectatione proposita est; sicque, ut ad praestantiorem stabilioremque formam transmitti possit sese pedetentim compararet. At quo id certius faciliusque consequamini, maxime opus est ut omnes pro sua quisque parte sedulam conferatis opem, ex qua spectabilis haec atque exterior in unum Missionis corpus coagmentatio magis solidetur et ultimo perficiatur per ipsorum animorum intimam consensionem; atque adeo quemadmodum, ut verbis utar Apostoli, unum corpus estis effecti, ita vigeat in vobis omnibus unus atque idem spiritus, cum eadem sit quoque spes vocationis vestrae, nimirum peculiaris finis toti Missioni communiter propositus, ad quem collatis viribus prosequendum paterna Superiorum providentia praesentibus hisce dispositionibus vos advocat et instruit. Itaque, Patres ac Fratres mei dilectissimi, tametsi explorata vestra virtus novis aculeis exstimulari non egeat, mihi tamen deesse nolo quin lllud praecipua cura intentisque animis per hanc praesertim occasionem prosequendum commemorem, quod, ceteroquin semper et ab omnibus observandum Sanctus Parens Ignatius gravissimis constitutionibus inculcavit: ut scilicet "Idem sentiamus, idem, quoad ejus fieri potest, dicamus omnes, juxta Apostolum." Quae quidem praescriptio, uti probe nostis atque ex ipsius Sancti Fundatoris constitutis perspicue patet, non modo ad sententiarum diversitatem in doctrinis speculativis propulsandam spectat, verum etiam ad judiciorum de rebus agendis discrepantiam avertendam extenditur, utpote quae mater esse solet discordiae et inimica unionis voluntatum. Neque enim admodum difficile est ut inter ipsius Societatis nostrae sodales, quamquam ad unum omnes (quod Dei beneficium est) uno eodemque impellantur majoris divinae gloriae promovendae desiderio, nihilominus sive ob ingeniorum variam naturam, sive ob contractas vi peculiaris institutionis consuetudines, sive ob alias quasvis rationes, non satis conveniat quoad

aestimationem aliquorum mediorum eorumque usum, itemque quoad peculiares quasdam procedendi agendique rationes ceteraque sit genus varia, quibus ad finem ipsum sit pertingendum, atque adeo in varia scindantur studia dum scilicet alii exempli causa plus tribuunt alicui ministeriorum generi, alii vero alteri; quidam plus huic systemati fidunt, quidam vero illi. Usuvenit enim quandoque ut qui ad perditorum hominum ac praesertim infidelium animas lucrandas multum afficiuntur eo quod etiam praeclaros inde fructus referre soleant, non aeque deferant diuturnis improbisque laboribus erudiendae in Collegiis juventuti insumptis tantasque Nostrorum operas vix non deperditas conquerantur; aliis e contra opinantibus atque in tantum id genus ministeriorum extollentibus, ut pauperum rudiumque Indorum curam minoris facere videantur quam par est. Jam quis non videat quam foret hujusmodi sentiendi diversitas ac studiorum varietas non modo a genuino Societatis spiritu longe remota, sed ipsis quoque ministeriis nostris multum infesta atque perniciosa! Quicumque enim vel leviter Instituti nostri rationem perspectam habet, probe novit quanta animorum magnitudo aeque ac promptitudo requiratur a Nostris ad quodlibet ministeriorum genus amplecendum, quanta quoque voluntatis indifferentia ad eorum unumquodque adeundum, vel seponendum, itemque ad ea aut illis modis provehenda, prouti ex Superiorum praescripto injungitur. Unde nil mirum quod Sanctus Societatis Fundator gravissimis verbis mandaverit ut ea quam dixi animorum conjunctio ac mutua judiciorum conformitas et diligentissime curaretur a singulis, et pari diligentia ea quae ei adversantur per Superiores non permitterentur; noverat enim providentissimus Parens quanta esse soleat hac in re humana fragilitas, aliunde vero sive ob naturam et multiplicitatem operum prosequendorum, sive ob ingeniorum varietatem praesentiebat nec raras nec leves nostris quoque occasiones ejusmodi non defuturas: idcirco non qualibet cura contentos nos esse voluit, sed ad magnam nos excitavit diligentiam et sollicitudinem, apostolicae memor sententiae: "Solliciti servate unitatem spiritus in vinculo pacis."

Quo facto, uti animadvertit idem S. Parens Ignatius, duplex idque non minimum assequemur commodum; ut scilicet "juncti invicem fraternae charitatis vinculo melius et efficacius possimus et divino obsequio nos mancipare et auxilio proximorum impendere." Melius et efficacius in divino proficiemus obsequio, tum quia plu-

rimum ad conservationem spiritus atque ad ipsius augmentum prodest perspecta Sociorum virtus, quae nunquam elucet magis et comprobatur certius, quam ex sincerae charitatis operibus; tum maxime quia Deus auctor pacis ac dilectionis praeclarioribus suae gratiae donis eos cumulare gestit, quos viderit toto corde pacem et charitatem sectare. Melius etiam et efficacius in proximorum auxilium incumbemus, quippe solida inter nos pace et charitate fundati promptiores erimus ad magnos adeundos labores pro gloria Dei, quibus praeterea et levius sustinendis, et strenius provehendis, ac demum ad felicem exitum certius perducendis multum accedet virtutis ac roboris ex mutua virum collatione animorumque consentione, juxta illud divinum testimonium: "Frater qui adjuvatur a fratre quasi civitas firma." Neque id tantummodo, verum etiam laetitia accedet, qua mirum in modum in ipsis laboribus et levantur animi et ad perseverandum redduntur aptiores, quemadmodum de Machabaeis eorumque sociis eadem testatur Scriptura, quod sese invicem adjuvabant et "praeliabantur praelium Israel cum laetitia.

Atque haec habebam, fratres mei dilectissimi, non tam commendanda aut inculcanda animis vestris, quam in memoriam revocanda, ut dum hac ipsa die in unius Missionis corpus convenitis, unus etiam vos omnes et suscipiat fraternitatis amor, et ubique contineat et in finem usque augeat et conservet. Quod quidem ut pro voto succedat, amplissimam paterni animi mei benedictionem vobis omnibus impertior, in primis novo totius Missionis Superiori, ut in gravissimo onere suo sentiat se vestra benevolentia et docilitate levatum; singulis deinde localibus Superioribus, ut in partem sollicitudinis vocati pari consolationis munere laetentur; omnibus denique ac singulis Patribus ac Fratribus sive Scholasticis sive Coadjutoribus, ut in suis quisque laboribus magnos experiantur animos et consequantur fructus. Vos omnes in Domino complector, et me SS. SS. et orationibus vestris commendo.

Datum Romae, die SSmo Cordi Jesu sacra, 7 Junii 1907.

Servus in Xo.,
FRANCISCUS XAV. WERNZ
*Præp. Gen. Soc. Jesu.*

The new Mission includes, in the U. S. proper, the three coast states of Washington, Oregon and California; to these must be added Idaho, Montana, Wyoming and North and South Dakota.

In Alaska our limits are less determined. In that region there is a range of mountains that reaches the sea near the southwest corner; here it is submerged and runs under water towards the Asiatic coast, its general direction being indicated on the map by the curving chain of the Aleutian Islands. These are formed by its higher peaks rising above the surface. This Mountain chain bends inland to the northeast across Alaska, forming the northern boundary of our mainland territory. To this must be added the Aleutian Islands themselves. We have here a large area whose exact dimensions are difficult to ascertian.

The area of the above mentioned states amounts to 795,640 square miles. This added to our Alaskan mission field would probably bring the total to close on a million square miles. We have thus every opportunity, without leaving our own limits, to fulfil that part of our rule which calls on us "to travel to various places." Our territory is at least equal in area to Great Britian and Ireland, Holland and Belgium, France, Germany, Italy, Spain and Portugal combined. It is nearly five times as large as France or Germany, and almost nine times as extensive as Italy.

Scattered throughout this vast domain we have 31 houses, most of them being small mission residences, to which are attached outlying stations, visited from time to time from the residences. We have however large colleges in California at Santa Clara and San Francisco. This latter is now rising anew from its ashes and bids fair soon to takes its place once more amongst the finest in the land. Santa Clara is too famous to need much reference. A new and more magnificent Santa Clara will soon be built on a new site, where it will be the most prominent structure amongst the many palatial buildings that adorn the Santa Clara Valley.

Besides these older establishments we have our fine, up-to-date College here in Spokane, where 450 boys attend, and a community of 70 sit down to meals. Here is our House of Studies. Seattle has its College, recently enlarged, with an attendance of 150 boys.

The seat of Government of the new Mission is to be at Portland, Oregon, where a residence is now being erected. We may conclude our remarks by pointing out some of the little trips Rev. Fr. Superior will have to make during his visitations, and from these we may judge that he will not be able to spend a great deal of his time at the seat of Government.

Setting out from Portland he must travel 700 miles to San Francisco. Having transacted his Californian business, he may return northward to Seattle a distance of 841 miles. If he be so inclined he may continue onward to Alaska where the distance is of no account. Here there are some half a dozen widely separated stations to visit. Returning to Seattle he may take the train for Spokane, a distance of 400 miles, continuing his journey in the same direction he can reach the eastern limits of the Mission in Dakota by adding another 1218 miles to his record. On his way back he may take in some of our houses in Montana, Idaho and Wyoming, thus making his wanderings hard to calculate. It will certainly not be accomplished in a Pullman, as he will be forced to resort now and then to more primitive methods of transport. From Spokane, on his return, he can visit neighboring missions, and take in others on his return journey to Portland, which is about 450 miles from Spokane.

You may guess how long all this journeying will take to accomplish, and how arduous it will be on account of the amount of staging involved. Such then is our mission field.

There is much work to be done, and it is only commencing. If our brothers help us with their prayers and Sacrifices that task will be lightened. This is to say a good deal.

I remain
Your Rev's Servant in Christ,
H. L. McCulloch, S. J.

# THE DIVISION OF THE BUFFALO MISSION

## DECRETUM

### DE MISSIONIS BUFFALENSIS SEPARATIONE A PROVINCIA GERMANIAE EJUSQUE UNIONE CUM PROVINCIIS AMERICAE FŒDERATAE.

Attente in Domino consideratis, quae de separatione Missionis Buffalensis a Provincia Germaniae diu et mature ab omnibus in hoc negotio partem habentibus fuerunt disceptata, post sedulam rei cum PP. Assistentibus deliberationem et assiduas ad Deum preces multasque in honorem Sacratissimi Cordis Jesu atque coelestium nostrorum Patronorum oblatas Missas hoc decretum condendum atque promulgandum esse censeo:

I. Missio Buffalensis a die 1 Septembris anni 1907 a Provincia Germaniae penitus separata sit et habeatur, sublata qualibet jurisdictione Praepositi Provinciae Germaniae in eandem Missionem et finita pariter omni bonorum temporalium communione inter Provinciam Germaniae et Missionem Buffalensem.

II. Unaquaeque domus Missionis Buffalensis cum omnibus bonis et debitis inde a die 1 Septembris anni 1907, illi Provinciae vel Missioni Americae Septentrionalis unita sit et habeatur, in cujus Provinciae vel Missionis territorio sita est:

Qua ratione uniantur:

1) Collegium et Convictus B. Petri Canisii et Residentia S. Annae in civitate Buffalensi cum Provincia Marylandiae Neo-Eboracensi.

2) Collegium S. Ignatii Clevelandiae, Domus probationis S. Stanis. prope Clevelandiam, Collegium inchoatum S. Joannis Berchmans Toletanum, Residentia Mankatensis, Collegium SS. Cordis in Prairie du Chien, cum Provincia Missouriana.

3) Residentia S. Francisci et Residentia SS. Rosarii in Statu South-Dakota cum Missione Californiae et Montium Saxosorum a Provincia Taurinensi dependente.

III. In divisione Sociorum, qui hucusque in Missione Buffalensi ad Provinciam Germaniae pertinebant, hisce normis standum est:

1) Omnes sacerdotes post finitum tertium annum probationis (Patres domus) et Fratres Coadjutores sive in America Septentrionali nati vel naturalizati sive non a prima die Septembris anni 1907, pertineant ad illam Provinciam vel Missionem, ad quam ex numero II. hujus decreti spectat domus, cui die 1 Septembris anni 1907, legitime fuerint adscripti, exceptis duobus Patribus a Provinciali Germaniae ante diem 1 Septembris anni 1906 approbante P. Generali in Europam vel Brasiliam vocatis.

2) Omnes Magistri et Praefecti Scholastici et Patres juniores, qui studiis absolutis, tamen tertiae Probationis anno nondum peracto die 1 Septembris anni 1907 legitime adscripti actu degunt in Collegiis et Residentiis Missionis Buffalensis eidem normae sint subjecti, quae n. III. 1. hujus decreti de Patribus domus statuta est exceptis quatuor Scholasticis a P. Provinciali Germaniae ante diem 1. Septembris anni 1907 approbante P. Generali in Indiam vel Brasiliam vocatis.

3) Omnes Missionis Buffalensis Philosophi, Theologi, Patres, qui anno Scholastico 1906–1907 tertiam probationem egerunt, a die 1 Septembris anno 1907 pertineant ad illam Provinciam vel Missionem Americanam, ad quam ratione loci nativitatis vel naturalizationis in America Septentrionali pertinent salvis exceptionibus, quas Superior Missionis Buffalensis pro tempore existens tanquam in hoc a P. Generali specialiter delegatus præsertim in favorem Provinciae Missourianae, utpote majoribus oneribus gravatae ex caritate et aequitate statuerit.

4) Demum omnes Novitii Scholastici et Juniores Missionis Buffalensis in Domo Probationis die 1 Septembris anni 1907 degentes ad Provinciam Missourianam pertineant sine respectu ad locum nativitatis vel naturalizationis salvis iterum exceptionibus, quas Superior Missionis Buffalensis pro tempore existens tanquam in hoc a P. Generali specialiter delegatus forte in favorem Provinciae Marylandiae Neo-Eboracensis ex caritate vel aequitate statuendos esse existimaverit.

IV. Quoad divisionem et communionem bonorum temporalium praeter ea, quae supra n. II. hujus decreti statuta sunt, haec in specie sunt servanda.

1) Arca Seminarii Missionis Buffalensis die 1 Septembris anni 1907 transit in Arcam Seminarii Provinciae Missourianae cum onere 100,000 Marcarum intra quinque subsequentes annos a die 1 Septembris anni 1907 computandos ita Arcae Seminarii Provinciae Germaniae

restituendi, ut singulis annis 20,000 Marcarum absque fœnore solvantur.

2) Scholastici qui nunc in Collegio Valkenburgensi student et post separationem factam, inter Missionem Buffalensem et Provinciam Germaniae a die 1 Septembris 1907, pertinent sive ratione nativitatis sive naturalizationis ad Provinciam Marylandiae Neo-Eboracensem vel Missourianam vel ad Missionem Californiae et Montium Saxosorum, aut in suam novam Provinciam redeant, aut pro ipsis inde a die prima Septembris solvantur consuetae pensiones Scholasticorum aliarum Provinciarum.

V. Provincia Germaniae in gratam memoriam et signum caritatis etiam post separationem factam omnibus sociis, qui in Missione Buffalensi ante diem 1 Septembris anni 1907 ad Provinciam Germaniae pertinebant, solita concedet suffragia praeter ea, quae ab illa Provincia vel Missione Americae Septentrionalis accipiunt, ad quam inde a die 1 Septembris 1907 pertinent.

VI. Si quae in posterum superveniat difficultas in casibus particularibus quoad hujus decreti executionem, ad P. Generalem erit recurrendum.

Datum Romae, die 7 Julii 1907.

In Festo Pretiosissimi Sanguinis D. N. J. Ch.

FRANCISCUS XAV. WERNZ
*Præp. Gen. Soc. Jesu.*

EPISTOLA AD PATRES ET FRATRES MISSIONIS BUFFALENSIS PROVINCIAE GERMANIAE

Paterno meo officio me defuisse putarem, Patres Fratresque in Christo dilectissimi, si una cum decreta Missionis Buffalensis a Provincia Germaniae divisione, nihil ego ad vos mitterem litterarum, unde aliqua vobis accederet consolatio. Atque imprimis illud vobis omnibus persuasum sit me neutiquam latere, nec justas agnoscere praecipuas doloris vestri causas. Disjungitur nimirum carissima vestra Missio a carissima vestra Provincia, cujus curae ac sollicitudini vos ipsos in Societatem vocatos vestraque omnia penitus debetis. Nec disjungitur solum, sed dissolvitur quodammodo pulcherrima vestra Missio Buffalensis, quae vobis tanto extitit carior, quanto eam studiosius ac laboriosius excoluistis, majoremque in modum amplificastis ac perfecistis. Pusilla sane initio, tribus tantum constabat domiciliis, quae unum et viginti Socios excipiebant. Nunc vero post annos fere sex et triginta adeo florentem conspicitis, ut magnis quatuor Collegiis, ampla Probationis Domo, Residenti-

is quatuor valde magnis instructa sit. Sociosque numeret propemodum trecentos. Nihil igitur mirum, Patres Fratresque dilectissimi, si a vestra Provincia vestraque Missione, quibus tam arcto veri amoris vinculo eratis conjuncti, non sine intimo pii doloris sensu dissocianimi, vosque praesertim, venerandi Patres Fratresque antiquiores, qui in Missione longiori tempore versati estis; nihil enim acerbius amittitur, quam quod diutius sanctiusque diligitur. Atqui haec praecipua vestra laus esto, quod B. Parentis N. Ignatii monitis edocti atque imbuti, etiam piissima vestra vota ac desideria, quibus nihil vobis potius cordi erat, volenti ac jubenti Deo per Societatis Superiores, prompto admodum animo offerre atque immolare non dubitastis. Quin etiam, quod perfectae nostrae obedientiae proprium est, Superiorum jussa apud vosmetipsos probare ac defendere diligenter curastis.

Et jure quidem merito, nisi enim causae valde graves adfuissent, cur ita decerneretur, nullo unquam pacto de Missione separanda aut eliminanda cogitatum fuisset. Jam dudum enim vero exoptabatur, ut in tota, qua late patet America Foederata Missiones ac Provinciae nostrae, magnis paulatim incrementis auctae, aptiori atque stabiliori modo ordinarentur, quo singulae, intra certos justosque suos fines constitutae, vires ac facultates suas omnes multo utilius ac fructuosius per se ipsas evolvere atque exercere valerent.

Accedit quod Provincia Germaniae gravissimo sui ipsius onere jam oppressa, sustinendis in posterum tribus magnis Missionibus imparem se prorsus agnoscebat, nec nisi dolenter postulabat, ut saltem a procuranda dilecta sua Missione Buffalensi quantocius liberaretur.

Aliunde vero Missio Buffalensis, suis tantummodo viribus relicta, vix sibi adeo sufficere poterat, ut de ea sui juris facienda, nedum in Provinciam erigenda, spes ulla conciperetur. Quare consultius visum est Missionem Buffalensem non uni tantum Provinciae vel Missioni annectere, sed viciniores inter Provincias vel Missiones pro locorum opportunitate dispertire, eisdemque ita conjungere, ut e regia Missionis opera non modo nullum caperent detrimentum, sed aliarum Provinciarum vel Missionum subsidio commodius curarentur ac proveherentur; quo vicissime fieret, ut finitimae Provinciae vel Missiones, tam validas nactae suppetias, magnopere juvarentur. In primis vero Provincia Missouriana, quae Japonicae Missionis a S. Sede nobis commissae praecipuam fortasse curam susceptura est.

Quum igitur his aliisque non levis momenti causis tandem factum sit, quod jamdiu commune Societatis bonum omnino postulare videbatur, reliquum est, Patres Fratresque dilectissimi, ut mutata Missionis Buffalensis, non vero vocationis vestrae conditione, in salutem sanctificationemque vestram non minus quam in alienam omni qua fieri potest ope ac diligentia incumbere pergatis. Summum etiam studium cujusque sit, quocumque fuerit a Superiore vocatus, cuicumque muneri addictus, ut in omnibus se exhibeat verum Societatis filium, cujus est vitam agere in quavis mundi plaga, in quavis Societatis Provincia, in quavis Provinciae Domo, in quovis Domus ministerio, ubi majus Dei obsequium speratur. Et quoniam ex vobis alii adscripti estis Provinciæ Missourianae, alii Provinciae Marylandiae Neo-Eboracensi, alii Missioni Californiae cum Missione Montium Saxosorum recens conjunctae, sic in sua quisque nova Provincia vel Missione convivere studeat, non tamquam adoptivus in alienam domum assumptus, sed uti filius in domo sua natus, quem ubique terrarum amantissime complectitur Mater nostra Societas, quae una eademque omnium nostrorum familia est. Optimos Provinciae et Missionis Praesides, Fratresque suavissimos amisistis, optimos alios invenietis Praesides, paternae in vos benevolentiae plenos, aliosque Fratres concordissimos, quibuscum tanta intercedet fraternae charitatis conjunctio, tanta superni amoris necessitudo, ut omnium cor unum, unaque anima esse videatur. Atque haec firmissima mea spes est, haec mea maxima vota atque optata, quibus neminem vestrum defuturum confido.

Neque aliud restat, Patres Fratresque in Christo dilectissimi, nisi ut vobis omnibus et singulis, quod de Societate nostra tam bene merita est Missio Buffalensis, non meo solum nomine sed etiam Provinciae Germaniæ, cui vos perinde atque ego ipse tot tantaque beneficia accepta referimus, ex animo gratulatus gratias et agam et habeam maximas, paternamque meam benedictionem peramanter impertiar.

Commendo me vestris SS. SS. et OO.

Romae, 7 Julii 1907.

Omnium Servus in Christo

FRANCISCUS XAVERIUS WERNZ

*Præp. Gen. Soc. Jesu*

In the Decree issued by V. Rev. Father General on the 7th of July, 1907, separating the Buffalo Mission from the German Province, occur the following para-

graphs which define the portion of the Mission to be united with the Missouri Province:

"II. Unaquaeque domus Missionis Buffalensis cum omnibus suis bonis et debitis inde a die 1 Septembris anni 1907 illi Provinciae vel Missioni Americae Septentrionalis unita sit et habeatur, in cujus Provinciae vel Missionis territorio sita est."

"Qua ratione uniantur:

"2. Collegium S. Ignatii Clevelandiae, Domus probationis S. Stanislai prope Clevelandiam, Collegium inchoatum S. Joannis Berchmans Toletanum, Residentia Mankatensis, Collegium SS. Cordis in Prairie du Chien, cum Provincia Missouriana."

Accordingly, on the 1st of September, 1907, the Colleges and Houses named in the Decree, and situated respectively in northern Ohio, southern Minnesota and western Wisconsin, came under the jurisdiction of the Missouri Province; so that now the territory comprised within this Province of the Society covers the whole of the States of Missouri, Illinois, Indiana, Ohio, Kentucky, Kansas, Nebraska, Iowa, Michigan, Wisconsin and Minnesota, aggregating in area 657,810 square miles.

By the terms of the same Decree regulating the transfer of members of the Mission from the German Province, one hundred and ninety-five were incorporated in the Missouri Province, whose total consequently in conjunction with the ordinary increase, rose from 546 on the 1st of Nov., 1906, to 746 on the 1st of Nov. 1907.

Point IV. of the Decree, which treats of the disposition of the temporal goods of the Mission not falling under the regulations of Point II., transfers the "Arca Seminarii" to the "Arca Seminarii" of the Missouri Province in these terms:

"1. Arca Seminarii Missionis Buffalensis die 1 Septembris anni 1907 transit in Arcam Seminarii Provinciae Missourianae cum onere 100,000 Marcarum intra quinque subsequentes annos a die 1 Septembris anni 1907 computandos ita Arcae Seminarii Provinciae Germaniae restituendi, ut singulis annis 20,000 Marcarum absque foenore solvantur."

On Sept. 1, 1907, simultaneously with the reading of the above-mentioned Decree, proclamation of the appointment of Rev. Father Rudolph J. Meyer to the office of Provincial of the Missouri Province was made in all our Houses. As is well known our new Provincial was the English Assistant during the generalship of V. Rev. Father Louis Martin, and the Superior of the Buffalo Mission Jan. 1 to Aug. 31, 1907.

### UNION OF PART OF THE MISSION TO THE MARYLAND–N. Y. PROVINCE.

The decree of Very Reverend Father General uniting Buffalo with its college and residence in that city, and Trinity Church in Boston to the Maryland–New York Province was read on Sept. 1, 1907. This was the only formality observed. Rev. Father Provincial was present.

When the mission was divided 86 members of the German Province were transferred to the Maryland–New York Province. There were 40 priests, 28 scholastics and 18 brothers. Thirty of the Fathers were at the two houses in Buffalo, 3 were in Boston, 3 in the fourth year of theology in Valkenburg, 2 in St. Joseph's Hospital, New York, 1 at Holy Cross College and 1 at St. Francis Xavier's, New York. Of the scholastics 9 were in Buffalo, 4 at Valkenburg, 11 at Woodstock and 4 at St. Andrew-on-Hudson. The 18 brothers were in the two houses at Buffalo.

## MISSIONARY LABORS

### Sept. to Christmas, 1907

#### SUMMARY

The following data will help the many readers of the WOODSTOCK LETTERS to form an estimate of the splendid work done by the ten Fathers who are attached to the Mission Band in the Maryland–New York Province of the Society, from September 15 to December 22, 1907. The items are all taken from official records.

| Time | Number of Fathers | Number of Missions |
|---|---|---|
| Missions for one month | Three | Two |
| Missions for three weeks | Three | One |
| Missions for two weeks | Four | Two |
| Missions for two weeks | Three | Three |
| Missions for two weeks | Two | Nine |
| Missions for one week | Two | Four |
| Missions for one week | One | Four |
| Total number of Missions | | Twenty-five |
| Total number of Triduums | | Two |

Average number of weeks for each Father was eleven.

*Fructus Spirituales*

| | |
|---|---|
| Confessions | 53,962 |
| Adults prepared for Confirmation | 588 |
| Conversions to the Faith | 122 |
| Adults prepared for First Communion | 291 |
| Marriages Revalidated | 61 |

In addition to the above work, it is well to note that at each week of a mission, there is an average

1) of eight sermons.
2) Six Instructions at five o'clock Mass; the same at 9 A. M.
3) Six Instructions in the evening at 7.30 P. M.
4) Six Catecheses, for the Class of Instruction.
5) Five Instructions for children.

And in a number of places, the Stations of the Cross, every afternoon, except Saturday and Sunday. At least, twenty thousand confessions could be added to the number already given, were the Fathers to count those who come a second time to confession, during the mission.

THE DETAILS.

*St. Joseph's Church, Philadelphia, Pa.*
*Jan. 1st, 1908*

DEAR FATHER,
P. C.

For several years past Fr. Himmel has directed the movements of the missioners with headquarters at Keyser Island; and we have been accustomed to go there occasionally to see the Chief. We always felt it was good for us to be there. Those flying visits to our beloved Island were not only recreating for the mind and for the body, they were something vastly more than all that. The head and front of the Mission Band was there, and we were glad to profit by his long experience in a wide field. There was always a warm welcome, ever the patient advice, counsel and encouragement.

In April, Fr. Himmel was appointed Rector of Gonzaga College, Washington. He continued to direct the missions till St. Ignatius' Day, when we found that the mantle of our honored Chief had fallen on the shoulders of Fr. O'Donovan.

Let me say in passing, and I know I voice the sentiments of the Mission Fathers—emphatically of our present Superior in particular—that though we have lost Fr. Himmel, his spirit still lingers with us, his

work still lives; nor can we soon forget the great good he has done us individually and collectively. He guided prudently, he planned wisely, he executed efficiently, —he governed lovingly—and won the hearts of all.

NORTH ADAMS, MASS., *St. Francis' Church, Sept.* 15–29.—North Adams is situated in the heart of the Berkshire Hills. At present there are about 27,000 inhabitants, but the population has been decreasing of late years, various causes being assigned for the exodus. Its prosperous neighbor Pittsfield, on the contrary, is going ahead with giant strides. Three years ago I gave a mission in the latter place,—and again last June—and on coming to North Adams I could not fail to be impressed with the contrast between the two cities. Pittsfield is situated in an open country, North Adams is almost entirely surrounded by towering hills, and the denizens of each place seem to take on the characteristics of their particular location. The Pittsfielders are a lively, go-ahead set, while the North Adamites seem to be more serious. This contrast is noticed particularly in the children.

St. Francis' parish, called the Irish parish, numbers 800 families. There is another Catholic Church, called the French parish, somewhat larger, making the Catholic population of the town about one-third of the whole.

This was the first mission of the year. The Fathers conducting it were: Fr. O'Donovan assisted by Frs. Coughlin, Casey and the present scribe.

We were anticipating the delightful weather of early fall among the Berkshires; but our hopes were shattered. For the heat of the first week of that mission was terrific. One of those warm waves, sometimes met with in mountain regions, had struck the place. Imagine preaching a thundering mission sermon with the thermometer at 90, in a church packed to the limit with perspiring humanity. It was not mission weather, but mission work must be done in spite of the weather. And it was done gloriously. The people entered heartily into the spirit of the time of grace and the work went along with a swing that was edifying and inspiring.

The three curates of the church were of great assistance to us, and did noble work during the entire mission. They know the parish thoroughly, and were always on hand at the services to note the absent ones; and these were certain to receive a visit of inquiry next day. In this way many were induced to make the mis-

sion who otherwise would have remained away. The delinquent was reclaimed, the sluggard roused and the indifferent made to realize his duty. Nothing could daunt the zeal and heroism of those apostolic men; the zeal was ever burning, and there were many cases where heroism was demanded.

Here, as in other places, the evils of mixed marriages were in evidence. Many sad cases came to our notice, where whole families were lost to the faith, because of the thoughtless folly and rashness of giddy young persons. Of course the greatest harm comes where the woman is a non-Catholic, and has some belief; for then she generally manages to educate the children according to her own religious tenets.

In the diocese of Springfield public penance is demanded, as a rule, before reconciliation can be effected with the Church, though that could be dispensed with at discretion on account of the mission. It is a rule also that all cases be submitted to the pastor of the Church.

We had several cases of public penance, some of them quite pathetic, and one in particular remarkable. A young woman had been married before a Protestant minister. Afterwards repenting of her sin she came for reconciliation. She was told to kneel before the Altar at one of the Masses on Sunday, which she did. But what was the astonishment of the priest, as he announced the public penance, to see kneeling beside the girl her aged mother—and in tears. The good woman evidently thought that she was bound to repair the scandal given by her daughter, and that it was a case of the sins of the children visited upon the parents.

On arriving in North Adams we found that the pastor was afflicted with the terrible disease of cancer. It had already advanced very far, and several specialists in New York had said that death might come at any moment. This cast a gloom over the house. But we prayed that the end might not come before the close of the mission, as it would interfere seriously with the work we had come to accomplish. Our prayers were answered. But the good man must be prepared for death at once, as it would have been a shameful thing to run the risk of his passing away suddenly without the sacraments, while several priests were living in the same house with him. The senior curate asked me, as I was an old friend of the pastor, to break the news to him, which I did.

At first the poor man was startled, and would not hear of receiving the last Sacraments; but after a little persuading he consented. Fr. O'Donovan heard his confession and afterwards gave Viaticum and Extreme Unction, while the priests of the house and the missioners knelt about his bedside.

I mention this incident in passing, because Fr. O'Donovan felt inclined to have the "De Profundis" bell rung for some recalcitrant members of the parish, who refused to make the mission. The plan was abandoned, however, as rumor of the pastor's illness had spread through the parish, and had the people heard that bell tolling they would have supposed it announced death in the rectory.

The Sodality, Rosary Confraternity and the League were existing in the parish, but not flourishing and needed rousing. Accordingly cards were distributed during the women's week, with the request that on Friday night they should be returned signed, with the name of the Society marked to which each one wished to belong. A good number of cards was handed in, but of course many were forgotten, some mislaid, and the children had chewed up others. All this was to be expected, and generally happens. But the end was not yet. At all the Masses on Sunday exhortation, appeal, entreaty went forth from the pulpit to augment the numbers of church societies. At the closing on Sunday afternoon a large number became members of the Sodality and Rosary Society, and practically all joined the League of the Sacred Heart.

Thus closed the first week, and the women went home happy, declaring this to be the most successful and best mission they had ever made. We dont pay much attention to a bit of exaggerated praise like that, nor place credence on it; for the last mission is always the best. But we are glad that the women become so enthusiastic over the matter, as they are thereby transformed into energetic advance agents and zealous apostles to stir up the laggard men folk, and induce them to make use of the means of grace that brought so much joy to their own souls.

And now for the men. There is always a certain amount of uncertainty about the second week of the mission, especially in a place where we have not been for a long time, as was the case here; we do not know the conditions facing us. The priests of the house as-

sured us that the men would do their duty; but we wanted evidence, and we got it shortly. What was our surprise and delight that evening to see the church crowded to overflowing. It was a splendid manifestation of faith, a glorious outpouring of Catholic manhood, a foreshadowing of the abundance of fruit to be garnered into barns during the coming week.

As the days advanced it became evident that this was not a spasmodic effort, nor an uncrowned endeavor. The attendance continued at top notch every night; and at the 5 o'clock Mass the church was filled. The spirit of the mission was abroad, and was breathing the breath of life into the sluggard and the lukewarm. The bigoted Protestant element of the town stood up and watched, gazed on in wonder and amazement. They could not understand such an awakening; it was beyond their horizon. Even the priests of the parish were surprised. Men were seen at the Mission who had not entered a church for years; others were observed who had been looked on as Protestants or of no religion whatever. All this was, of course, very encouraging and consoling to us; we felt that our labor was not in vain, and that God was blessing the endeavor.

The question has often presented itself to my mind: Why is it that Catholic men fall so often and so low? They go through a mission with evident fervor, renew their Baptismal vows, make resolutions, tell you they are light-hearted and at peace. Time passes, and after a few months some, yes many, go back to the same old sins in the same old way; and when the next mission comes around the same work must be done over again. Why? Of course there is human weakness and the thousand templations, that daily meet them. But why succumb so easily and so soon? An experience I had last spring caused me to think of some thoughts. We were giving a mission in Providence, and I had charge of the Instruction Class. A young man, a Protestant, came to listen with the idea of possible conversion. Towards the middle of the second week he said to me: "Father, I am convinced now, may I become a Catholic?" He was Superintendant in a large factory, a very intelligent fellow, and as I found that he had read a great deal and was well instructed, I decided to receive him into the Church. He was baptized Saturday night. After the ceremony he came to me, and with tears in his eyes, said: "Father, this is the happiest day of my

life. I never believed in confession before, but your explanations have made it clear to me. There are men working under me, and I know they think all they need do is to make their confession, and then they go out and commit the same sins again. So I said a church which allows that sort of a thing cannot be the true Church. I would have become a Catholic long ago but for that. I see that I was judging the Church by the bad lives of some of its members.

This was sufficiently startling, so I began to ask questions here and there. A short time after this a man who was leading a bad life called on me. I said to him: "Did you promise in your last confession to stop all this?" "No Father," he replied, "the priest did not ask me to promise." "Wait a bit," I said: "Did you say the act of contrition?" "Of course." "Repeat it." He did so, and when he came to the words 'I resolve etc.' I said to him: "Is not that a promise made to Almighty God to sin no more and of course avoid the occasions of sin?" "Oh," he said. "I never thought of that before." And there you are. I give these examples—they show how the wind blows—and they might be multiplied. Many men, and of course women too, have not grasped the seriousness of the act of contrition, the part of it especially which deals with the purpose of amendment and the breaking away from occasions. Consequently during this Mission, and others also, there was some heavy pounding on this theme.

A little incident occurred here, which proves that though we forget, we are not forgotten. I was called to the parlor one day and there found a venerable old man. He grasped my hand warmly, and with a twinkle in his eyes said: "Are you Fr. Coyle?" "I am." "Did you give a mission in Pittsfield three years ago?" "I did." "Do you remember me?" "No." "Well then I remember you. I am from Pittsfield and I came here to see you. Try if you can't recall a friendly conversation you and I had on a bright October morning." Then I remembered. Here it is: This man came to confession. It happened at the time there were no other penitents, so I took my time, as his quaint talk was delightful to hear. We became quite friendly. I found him a very holy man, extraordinarily so. "May I say the act of contrition in Irish, Father?" "Of course; God understands Irish, though I dont." He began, but memory failed him." "Never mind, say it in English." Here memory failed again. So I helped him with it. Before

leaving he said: "Excuse me for forgetting, Father, I haven't much learning, have had lots of sickness and trouble, besides I am an old man." "How old are you?" "Seventy-six." "Oh, you are not so old, my father is eighty-nine." "And is he alive?" "Of course." "Is he Irish?" "He is." "Say, Father, are you Irish?" "Partly, I was not so fortunate as to be born on the other side, but my parents were." "So you are not a full-fledged Irishman." "No." "Well, young man, you won't be 89." "But I may reach 76." "Well, if you do, I bet you'll get stuck in the act of contrition. Good by, Father, God bless you."

During the mission at North Adams, it was discovered that certain influences were brought to bear on some of the Catholic pupils who attend the large State Normal School, which were very detrimental to their faith. An investigation made by Father O'Donovan brought to light these facts; that a purely materialistic work was in constant use in the class of psychology, viz., John Fiske's,' *The Destiny of Man*,' and that the text-book in the History of Education was the stupid and dishonest work of F. V. N. Painter, of Roanoke, Virginia. Thereupon, he decided to call a meeting of the Catholic pupils of the institution; hence, at all the Masses, an announcement was made that a talk would be given to the Catholic boys and girls who attend the Normal School. They assembled in the Parochial School Hall, and listened with interest and attention to a criticism of the works of Fiske and Painter. Father O'Donovan read to them the views of Professor Elmer Brown, of the University of California, on Painter's work, in his criticism of Father Sckwickerath's work, in "The Educational Review." He also distributed copies of the article of Rev. Dr. Shanahan, of the Catholic University, on '*John Fiske and the Idea of God*.' A list of Catholic works on the questions of Evolution and Education was given, and one of the teachers of the Normal School, who happened to be present, said that the works would be purchased, and put in the library. The works named were mostly written by Ours. The energetic and zealous senior curate of the parish, Father James Donnelly, who is a Holy Cross graduate, will keep a vigilant eye on the Catholic pupils hereafter. Very few men in the town of North Adams command the respect and esteem of the people, as Father Donnelly does, and if genuine devotion to duty, clear and forcible preaching of the

Word of God, and a priestly character which does honor to his holy state, deserve such a recompense, he, certainly, is entitled to it. Father O'Donovan collected some pamphlets, among them several copies of the *Catholic Mind*, and the publications of the Superintendent of Parochial Schools at Philadelphia, Father Philip McDevitt, and gave them to the Catholic pupils.

Some of the ancient mariners of the parish, members of the total abstinence society, asked us to give some special sermons on the evils of drink and the beauties of never touching a drop—and incidentally boom their society, which was in a rather moribund condition. They were told of course that exhortations would be given to practice temperance, and, if necessary, total abstinence; that would encourage their course; but that we could not interrupt the Exercises to give special talks on particular subjects, nor demand, as of vital importance, that all indiscriminately should take the pledge. They argued that other missioners had done so, why not the Jesuits? We tried to make it clear to their minds that the Exercises are a logical system; principles are given, which, if carried out would secure all those things which they so much desired.

At nearly all the evening services of this mission reporters from the North Adams papers were present. The accounts published were, on the whole, fairly good, but of course at times they made us say things never uttered. Perhaps they wanted a controversy started for the entertainment of the natives. If so they were disappointed.

The Holy Name Society is flourishing here—500 strong—under the able direction of Fr. Donnelly. But it should be stronger; and so cards of invitation were given to the men on Thursday night to be returned signed. The increase came with a rush, delighting the heart of the director and consoling the spirit of the missioner. "All right, all right" was heard on every side. Those men had experienced an awakening and were ready for anything. "Lead on, we follow," was their battle cry. God bless the men of that hill encircled town!

POTSDAM, N. Y. *St. Mary's Church, Oct. 6–20.*—The question has been asked of me many times: "Where is Potsdam, anyway?" Potsdam, a lovely town of Northern New York, is situated on one of the most pictures-

que portions of the Racket River, on the Rome, Watertown and Ogdensburg Railroad. Indeed I have seldom seen a more beautiful town. The streets are wide, with double rows of stately elms and maples along the sidewalks. The inhabitants are very proud of their trees, and woe to the rash one who dares to cut a single bough. The present pastor almost had a lawsuit on his hands, because he cut down a few trees to make room for his new church. There is an air of prosperity and peace about the place; of prosperity because nearly all the houses are substantial looking and well cared for; of peace because practically no manufacturing goes on here. It was a novelty to be delivered from the banging of the frequent trolley, this modern mode of travel not having invaded the sacred precincts of the town.

Potsdam is said to have been named thus by the founders, because of the discovery of a bed of reddish sandstone, resembling the Potsdam sandstone in the town of that name in Germany. And here is the first element of fame possessed by Potsdam. Geologists from all parts of the world have come here to examine the strata. The Potsdam sandstone is an even grained standstone of reddish color, hard and compact. Owing to the cementation of the component grains by secondary deposition of quartz, it combines great strength with low absorptive powers, making it one of the most durable building stones known. The comparative isolation of the quarries from the large cities and the slightly increased cost of dressing the stone, due to the excessive hardness, have operated, however, to restrict the market for Potsdam sandstone notwithstanding its excellent qualities.

But not on mere material things does the town lay claim to distinction, but on mental achievement. The boast is, that Potsdam is an intellectual center, a home of education, a nurse of culture, for here is situated the State Normal and Training School. Everyone goes to the Normal School, every one hopes to graduate from it; and after graduation they fold their tents and migrate to various parts of the country, chiefly our large cities, to be employed as teachers.

But let me say in passing that this same Normal School is a bigoted place. It numbers not one Catholic teacher on its staff. The authorities, being asked why this is so, replied that it is a non-sectarian institution, and they could not hear of allowing religion to be a

plea for obtaining employment on its staff. There have been some petty attempts at persecution of Catholic pupils. But the bigots have always met their match in the person of Fr. Bernard Marron, the pastor of Potsdam.

The famous Morgan, who manifested so much bigotry when he took charge of the Indian Schools, was Principal of the Potsdam Normal School for four years. During those four years he did not seem to be unfair to Catholics; on the contrary he showed them favor, when an opportunity offered. His wife was a graduate of a Convent in Canada and a relative of Eliza Allen Starr. The latter was invited by Morgan to lecture before the pupils of the Normal School. The subject was: "The Mother of God." He himself in his first address at the commencement exercises of the school took for his theme: "St. Bernard and the Crusades," telling his audience that the idea was suggested to him on seeing a beautiful picture of the Saint in an old monastery in Europe. During all his time in Potsdam he was on very friendly terms with the pastor, often visiting him at the rectory. Fr. Marron told us that the subsequent course taken by Morgan was unintelligible to him, but that he strongly suspected the man was simply a cat's paw in the whole matter, and that the real instigators of the wholesale robbery and persecution were the Baptists.

The second claim Potsdam has to distinction as a nurse of culture is the Thomas S. Clarkson Memorial School of Technology. This institution was founded in 1895. It was chartered March, 1896, by the Regents of the State of New York, and opened its doors to students in Sept. of the same year.

For the mission work in Potsdam Fr. O'Donovan and myself were assigned. We left New York, Oct. 5, on the Empire State Express at 8.30 A. M. and after the usual fine run of that remarkable train arrived in Utica at 1.30 P. M., where we were obliged to change cars for the north and commence one of the worst journeys it has been my lot to be compelled to hold in memory. After a slow and dismal ride of seven and a half hours we arrived at Potsdam.

At the depot we were met by the pastor, Fr. Marron, and one look at his genial face was enough to dispel the gloom of that tiresome journey. Fr. Marron is a remarkable man and deserves special mention. A life-

long friend of his speaking to me lately said: "Ah! Father Marron, he has the spirit of chivalry in his heart." He received his classical education at our college in Montreal, was ordained at the Grand Seminary in 1879, and one year later was appointed pastor of Potsdam. Since then he has directed the spiritual life of the parish, and has done his work well. He has a personal knowledge of all under his care, and is at once father and friend of each individual. We came to know him well in those two weeks of mission work, and we can bear testimony that nothing is wanting to him of the qualities that go to the making of a good, zealous pastor of souls.

With the clergy of the diocese he is a great favorite, and is held in the highest esteem. We had an opportunity of knowing this, for many priests came to visit him and seek his advice during the mission. His influence is not limited to the Catholics only. The Protestant part of the town respects him, and he is a power for good, when the rights of his flock are in peril.

Several fine examples of his influence and zeal were brought to our notice. Here is one. A professor of the Normal School had made some sneering remarks about the Church, and said it was not to be wondered at that Catholic pupils did not succeed better in their studies, since they paid too much attention to their religion, going to Mass on Holy Days, for instance. Fr. Marron, of course, heard this, and straightway there was war. He called on the professor for an explanation, but the gentleman tried to hedge, said there must be some mistake, he had no recollection of such an utterance. But the pastor was merciless, said he could bring witnesses, and demanded an apology. Then Mr. Professor said: "Father, I'll write a note of retractation and you can read it to your congregation on Sunday." "No sir," said Fr. Marron, "that insult was offered to my Church and my pupils of the Normal School, and before the assembled pupils the retractation must be made." The retractation was made next day. I asked Fr. Marron what he would have done had the professor refused. "I would have gone at once to the Regents, and he knew it."

Here is another case. The Principal in the Intermediate department, a woman, kept the Catholic children after school hours and punished them because they had attended Mass on All Souls Day, and consequently came

late. The children reported to the pastor, and he told them to refuse to perform the punishmeut. The lady called on the pastor and spent two hours arguing her point; said it was a case of insubordination and that the children must perform the punishment. Fr. Marron replied: "They have my sanction and that of their parents for their action—and they shall not perform the punishment." "We shall see," said the lady, and she left in high dudgeon. Then the pastor went to the head Principal, and employing a bit of diplomacy, said: "I am glad to see that you do not tolerate anything like religious persecution in your school." The Principal fell into the trap, accepted the praise and assured the priest that his Catholic children would be treated with all fairness. I asked Fr. Marron how he justified such deception. "I had the right to suppose that the Prin- did his duty." He gained his point, anyway.

Although there is no parochial school in Potsdam, the interests of the Catholic children are well guarded. This is an example. Walshe's "Textbook of Literature" had been used in the Normal School for many years. It was very unfair to the Church. Fr. Marron left no stone unturned until the obnoxious work was banished. His zeal was untiring, his energy boundless; no least detail escapes his watchful eye. He is built in heroic mould, he has courage which nothing can daunt, he is merciless in lashing those who try to rob his little ones of their birthright. The consequence is that the bigoted element of the town respect and fear him, while his own people have the deepest reverence and love for him. With such a man to cooperate with us we felt that our labors would not be without fruit.

There were some peculiar features about this mission. It was to be a centennial celebration and a golden jubilee; for in 1807 Potsdam was founded, and in 1857 it became an independent parish. Hence more than ordinary interest was manifested. Another peculiar feature was, that no collections were taken up at any of the services—an extraordinary thing, I assure you. Still another. It is a universal custom with us to give the first week of the mission for the women, the second for the men. But for once there was an exception; for both weeks were for men and women alike. And the reason was that one fourth of the parish is composed of farmers, some living nine miles distant, and it would be inconvenient for women to drive that distance alone at night. It was the pastor's arrangement.

The last mission, five years ago, was very successful, and the people were glad to welcome the Jesuits back.

They responded to our efforts, and followed the Exercises with earnestness and zeal.

Two Jesuits came out from the South to conduct this mission, ready to do their utmost. But we found that God had provided another Evangelist, a silent one whose deeds are written in the Book of Life—and that other was a woman. She conducts a dress-making establishment in the town, but on the day the mission began suspended business absolutely and devoted her entire time to reclaiming the lost sheep of Potsdam.

This lady has been a penitent of the pastor's since childhood. She would long since have entered a convent, but Fr. Marron would not permit it, seeing, he says, that she can do more good by remaining in the world. She has the look of a mediæval saint, and indeed is known in the parish as "the saint." Fr. Marron told us, if permitted, she would practice the austerities of St. Catherine of Sienna.

The work done by this simple woman was marvellous. The people of the town know her well and respect her. They look on her as a being apart, a mortal to be reverenced, and every one considers it an honor to receive a visit from her. Every day brought some fruit of her zeal. Here are a few examples:—A man 45 years away from the Sacraments; another, 84 years of age, who had never received any of the Sacraments, except Baptism. He had been a soldier for many years and a wanderer in many lands. An old fellow of 75, who had been married to a Protestant, was induced by her to be reconciled to the Church; and his wife consented to receive instructions for Baptism. This lady has to her record 16 remarkable conversions, and in no instance was the individual away for less than 23 years.

There is a long-standing tradition in Potsdam among the Catholics that all church functions there are blessed with fine weather, and they attribute this to Fr. Marron's influence with Heaven. Imagine then the consternation of the pious people, when the first day of the mission dawned cold and cheerless, with a heavy rain. Some one twitted a good old dame on the broken tradition, and the loyal soul replied: "Never mind, wait. Fr. Marron has not begun to pray yet" Well, he must have begun to pray shortly, for next day the sky cleared, and for the rest of the mission we had an unbroken suc-

cession of bright, sunshiny days and beautiful moonlight nights.

The mission spirit was astir. The people entered heartily and with eager correspondence into the season of grace. The work went along bravely and we felt gratifying assurance of abundant fruit to be reaped.

On Wednesday night of the first week, as I was about to go to the church a telegram came from my brother in New Haven announcing the death of my father. Of course this was a shock. I had seen him in early September, and although 91 years were pressing upon him, he seemed in good health. It happened to be my turn to give the instruction and say the beads. On returning to the sacristy Fr. O'Donovan said to me: "Did you ask the congregation to pray for your father?" "No, I did not feel able for that." Then I went to the confessional and Fr. O'Donovan came out to deliver the sermon. There was a pause. Then I heard these words uttered in impressive tones: "My Brethren, I have a sad announcement to make." A hush came over the church. "This evening Fr. Coyle received news of his father's death. Let us say a prayer for the repose of the soul of the departed." While the missioner was saying these words his voice trembled—he was visibly affected, and though the tears were in my eyes, I could not help saying: "I could have done as well as that myself."

Had I been in charge of the mission I would not have gone to the funeral, but such was not the case. I was subject to authority and my Superior ordered me to go. I arrived in Bridgeport, Conn., at 9.30 that night. The funeral took place next morning from St. Augustine's. It was well that I was at the funeral, and my going was wisely ordered; for my absence would have been noted and commented upon, and no doubt some hard things would have been said about the coldness of Jesuits and their want of affection for relatives. After two days I was back again in Potsdam.

In the meantime Fr. O'Donovan was alone with two men's work on his hands. I was sorry for this and it worried me all the time; but it could not be helped, as we were too far from home to obtain assistance.

The very day of my return I had a curious experience. On coming out of the church an old Irish woman met me. I wish I could produce her beautiful brogue—it was real music. "Come here, Father," she said, "I want to talk with you. They tell me your Father is no

more. God rest his soul. Don't mind, darlin', he's gone to a good God, and you'll be with him by and by. Say, Father, I have an old husband, and he's no good at all. We have a little farm four miles away, and to-day I asked him to drive me to the mission, but he said: 'I can't, for I must get in the apples and potatoes.' See here, old man, I said, if you compel me to walk four miles to church you need expect none of my labor for 12 months. Old man, there are two roads, one leads to Heaven, the other to Hell. If you want to take the one that leads to Hell, you can, I wont go with you. I am going now to see the mission Fathers, who have come so far to do us good, and I'll make my peace with God. What do you say, will you come?" "No, go yourself, if you want to, I am too busy." "Then Father, I got mad. Look here, old man, I'll tell you what to do, dig a hole in the ground, put your farm and your your apples and your potatoes in it. Cover them up, watch them, and when you come to die, dig them up and take them with you; and when you stand before the judgment seat of the Almighty God, say to Him: 'I'll give you all these if you'll let me in.' It's thinking I am, old man, that you'll get left out in the cold—no in the heat, and then what good will your apples and potatoes do you? O Father," she continued, "pray for that man of mine; he's a bad case entirely." Why, here was eloquence indeed. What with the flashing eye, the impressive gesture, and the fine scorn of voice, she was positively dramatic. I have made use of this many times since on missions, telling the incident just as it happened. It makes a fine topic and strikes home.

This reminds me of another ancient dame—but more ancient. She is 103 years of age. Of course she is Irish and proud of it, but prouder still of the fact that when a young girl she knit woolen stockings for the great Liberator Daniel O'Connell. It was delightful to see her bright smile, and how her eyes danced with glee when I questioned her about it. "Ah, Father," she said, "*that* was a man!" She made the mission by attending the 9 o'clock Mass, and came entirely unassisted—she would scorn the imputation of feebleness. "Father" she said, "this may be my last mission, but who knows, I have said that several times before—and I am not dead yet. May the Almighty God be praised for all His mercies. He has been very good to me. But I suppose I'll be going home soon. And

I'll pray for you, Father dear, when I get up stairs near the Blessed Mother——and Daniel O'Connell!"

The evils of mixed marriage were rife here, of course. Oh! this scourge of our land and time. I shall be glad when Easter arrives and the new Decree becomes a law. It will simplify matters.

A young man came to see me. He had married an unbaptized woman, no dispensation having been obtained. Of course the union was invalid. But that was not what troubled him. The hand of God had touched him in his offspring. "Father, three of my children have died, the last is sick at present, and now I am frightened and want to be reconciled to my church. Of course, the first thing was to rectify the marriage. I 'phoned to the Bishop at Ogdensburg, obtained the necessary dispensation, and next day he came with the woman to be married lawfully. I found that his wife was a sensible kind of person, and after a short talk consented to become a Catholic. In fact she had long since expressed the desire of entering the Church, and would have done so had the husband shown himself a decent man. It was she that compelled him to seek reconciliation with his Church. The child was baptized, and the wife placed under instructions.

Another and a sadder case—that of a weak-kneed man, a crawler, and a strong-minded woman. "Father, I heard the sermon on Judgment last night and I am scared. I have stolen away unknown to my wife and want to know if it is possible to get back into the Church." "It depends on yourself, my boy, tell me your story." "Ten years ago I married a bigoted Protestant. We have three children, and they have been baptized in the Presbyterian Church." "Do you promise to have them baptised in your own Church and bring them up Catholics?" "I'll see what she says," he replied. "Look here, who is master in your house?" "I am supposed to be, but oh, you don't know that woman, she's a "corker." If I insist on having my children brought up in the Catholic Church, it means a separation, and I don't want that. She has kept the young ones at her mother's home, five miles away, during this week, so that they can't make the children's mission. I am supposed to be at work now, but if she knew that I came here to see you, there would be war in the house to-night." What could be done with a fellow like that? I reasoned with him, showed him his plain duty, told

him he was damning his own soul and would have to answer to a just God for the souls of those children, but all without avail. He was afraid of his wife. After exhausting myself I was compelled to admit this was a record not of triumph but of struggle.

The Episcopal Church in Potsdam is supported by the Clarkson family, very wealthy people, descendants of the early inhabitants of the town. The new minister of the church has advanced ideas, leanings towards ritualism. Shortly after coming he paid a social call on Fr. Marron, and to talk over the spiritual condition of their common vineyard, as he called it. Not long afterwards he met Fr. Marron and expressed surprise that the call had not been returned. He began proselytizing quite extensively. Some weak Catholics were persuaded to attend one or two services in his church, and when they ceased going received a call from the minister, who asked for an explanation. Here Fr. Marron enters upon the scene—and does things. The proselytizing ceased.

Fr. O'Donovan had a peculiar case. A father and mother both had been neglecting their duty shamefully. Their daughter, 12 years of age, got the notion that it was rather vulgar to be a Catholic and that the proper thing socially was to join the Episcopal Church—which she proceeded to do. The father did'nt like that, thought it not exactly right, and offered the child money if she would go to the Catholic Church. Fr. O'Donovan encountered the mother and asked for an explanation. "O well," said the woman, "I thought that since she did not want to be a Catholic, she ought to go to some church." Well! well! The fighting blood of the missioner was up and asserted itself. I leave you to imagine what happened. Suffice it to say that the feet of our little girl trod no more the highways of heretical worship.

It has been my custom to take a brisk walk every day during a mission, if possible. This was Fr. Himmel's advice to us, and I have learned the wisdom of the counsel. The weather was now fine, clear October days, and the country roads were in good condition. The confessions for the morning were generally over at 11 o'clock, and I was off for a spin. Fr. O'Donovan could not join me, as he was too busy writing letters, the penalty of him who guides the destinies of the Mission Band. I used to remonstrate with him, said he needed

exercise, etc., but all in vain—the clerical work must be done. On a certain morning I went for a short walk. The farming folk, who came to the 9 o'clock Mass used to stop at the hotel for breakfast, so that they were driving home about the time of my walk. The first man to overtake me said: "Father, will you take a ride?" "No thanks, I prefer to walk." Several more gave the same kindly invitation; they could not understand how a man would care to walk, when there was a chance to ride. Finally one genial farmer overtook me, stopped his team and began to remonstrate with me; said it was not right to allow a priest to walk along the dusty road, and begged me to allow him the privilege and the honor of assisting me on my way. "Friend," I said, "Spare me. An thou didst offer me half thy kingdom I would not ascend thy chariot." The man laughed heartily and said: "Well, Father, if you put it that way, I suppose I'll have to let you walk." Then he shouted to a neighbor coming along: "Say Jim, don't ask Father to ride—he'll quote poetry at you." I tell this as an evidence of the kindly nature of the people we were dealing with.

One evening on returning to the house after the services three men met me at the door. They wanted to see one of the missioners, so I invited them into the parlor. One of the men was partly sober, the other two slightly intoxicated. They had been to the mission that night and thought the proper thing to do was to take the pledge. "Very well, kneel down, raise the right hand," and they promised to be good. One of them said: "Father, I am not a Catholic, was never baptized; but I am going to be. That sermon was all right, made a new man of me. Everybody ought to be a Catholic and I am going to be one. I tell you I am going to be baptized in this church to-morrow morning at 5 o'clock." "Very well, my boy; go home now and get a good sleep. Afterwards we shall think about it. But 5 o'clock is rather early, come a bit later in the day." "All right, Father, what you say. I'll be a good boy now. That sermon hit me hard."

It is not our custom to go on sick calls during a mission. Generally there is not time for that kind of work, and there are other reasons against it. But here there were special motives, and the pastor was most anxious that we see certain members of his flock. Fr. O'Donovan and he spent a very profitable morning calling on not only the sick, but several notorious recalcitrants.

On another morning I accompanied the pastor. The first case was that of a poor creature in the last stages of consumption. She had been married to a Protestant at 17 years of age. He had neglected her, broken her heart, and now she was dying. The house was a squalid affair. The husband was not in sight, and had it not been for the good Catholic neighbors she would have been left without the necessaries of life. The look cf gratitude she gave us when we entered was pathetic in the extreme. I heard her confession, blessed a crucifix with the indulgence of a happy death, and promised that she should receive Holy Communion next morning.

The next call was a family on the outskirts of the town. An old man and woman, both crippled with rheumatism and their son a paralytic. The latter had evidently been a strong man, but was stricken 12 years ago. "Father, I try to bear it, but oh! it is hard. May be you could cure me." They think we can work miracles. I gave him and his parents all the blessings in my power to give, and told them how they could gain the indulgence of the mission.

It was now nearing the end of the mission and we began to reckon up results. Most of the congregation had made their confession and Communion. The majority had received Communion several times, and many, following our urgent advice, had received every day. The retrospect was consoling. But there were a few who had not yet responded, and they must be secured. Of course there were some old sinners, careless creatures, who could not be induced to profit by the time of grace, did'nt believe in revivals, and were as good as the next one, anyway. These people were known, and the reason why they did not make their confession was known too. It was a disorderly way of living, or a dishonest method of business that kept them away.

I was told that one half of the police force went to confession in a body. The inference here is that the Potsdamites are a law-abiding people, for the police force numbers two able bodied men—one by night and one by day.

One man in particular established a record. He was not visible during the whole mission. I inquired about him several times, but the sexton said: "Oh don't mind that fellow, Father, he's no good anyway. I know what's the matter with him; he owes a lot of money and is afraid the missioners will oblige him to 'square up.' He's like a mole, hiding himself."

About this time I felt obliged to use some severe language to a woman, who considered herself a model christian. Her son of 17 had shown tendencies towards the priesthood and wished to enter a Catholic College. But the mother would not hear of it, and sent him to a Protestant boarding school. Among other things I told her of a sad case right in her own town. Years ago a young girl wished to enter a convent. But her mother said: "No, I'd rather see you dead." The girl afterwards, at the mother's sollicitation, married a man who proved to be a drunkard and a bit of a scamp, and today she is a broken hearted woman.

The League is flourishing here, numbering 1300 active members. Fr. Marron, of course, is very sollicitous about this devotion; but the practical head and front of the League is the energetic secretary. She manages all the business, looks after the promoters, and is continually augmenting the membership. This secretary is the silent worker whom I spoke of above.

The Sodality too is doing well. With the conditions, all that was necessary was a word or two of encouragement. A fine Catholic spirit animates this parish, and this is due to the long years of devoted zeal and untiring energy of their good pastor.

While in Potsdam we received the sad news of the death of Fr. McKinnon. Fr. Marron seemed to feel the blow as much as ourselves, for he had grateful memories of that good man.

When contemplating the building of his church 10 years ago, he called at 84th Street for advice and direction. Fr. McKinnon received him very kindly and gave him letters of introduction to trustworthy business men and contractors in New York, thus enabling him to secure the best service to be had.

The church is of sandstone, is built in 12th century gothic, and is of exquisite neatness and taste in every detail. Fr. O'Donovan and myself think it is one of the most beautiful churches we have seen. Fr. Marron is very proud of it, justly so; and in speaking of it alwas mentions Fr. McKinnon's name.

W. H. Coyle, s. j.

(*To be continued*).

## THE TERTIANSHIP AT LINZ

The Tertianship of the Austrian Province is situated on Freinberg, one of the hills, which surround the city of Linz. Linz, the *Lentia* of the ancient Romans, lies on the right bank of the Danube, 226 miles west of Vienna, and 881 feet above the level of the sea; its population numbers 55,000 inhabitants. Politically, it is a city of some importance, being the Capital of Upper Austria, and as such it has an Imperial Governor, and is the seat of the "Landtag," or House of Representatives for the Upper Austrian territory. Geographically, its position is most splendid, and viewed from Freinberg, or any of the other surrounding hills, it presents a magnificent panorama. With the Danube that bounds it north, east, and south; with its many government edifices, with its fine steepled churches, with the gigantic tower of the cathedral, which soars aloft to a height of 491 feet, with the hills which hem it in almost entirely, with the exception of the southern side in the direction of the Styrian Alps, it presents a truly gorgeous scene, a most picturesque landscape.

Before the suppression of the Society the Austrian Province possessed a college and a church in the centre of the city. The college buildings, still known under the name of "Collegio Gebäude," are now the seat of the General Post Office Department for Upper Austria. The Church soon became, in 1783, the Cathedral of the Diocese, and continued as such until recently, when the new Cathedral was built; but the old Jesuit Church retains the name of "Domkirche," perhaps because a few of the Cathedral functions are still performed there, the new Cathedral being not yet finished. This Jesuit Church, dedicated to St. Ignatius, was built in the 17th century in late renaissance style, and is 174 feet long, and 74 feet high.

The Jesuits of the Austrian Province owe their actual residence at Freinberg to the munificence of Maximilian von Este, an Austrian Archduke, Grand Master of the Teutonic Order, who lived during the first half of the last century. It was from him that they received a large piece of ground with several buildings, chief among them being a church and two residences. These three buildings are the first that meet the visitor on his arrival at Freinberg, and they are also the most notice-

able both on account of their architectural beauty and of their location. First comes the church adjoining one of the residences, which is built in the form of a huge tower, then comes the second residence, a rectangular building connected with the tower by means of a two story gang 103 feet long. These buildings in a straight line, measure 532 feet.

The oldest as well as the most prominent of them is the tower. The lower part of it was built originally to serve as a fortress, but as it was found to be too near the city, it was sold, and the said Archduke bought it with the intention of using it as a summer resort for himself and his friends. With this end in view he added two more stories and built a church to serve at the same time as his chapel and as a public place of worship. Thirty one more towers were built round Linz for the sake of fortifying the city, many of which are still standing, but none of them is so imposing as the tower on Freinberg. This is a massive structure, built in gothic style, with four stories, and it measures 70 feet in height, and 80 ft. in diameter, or 255 ft., in circumference. The Jesuits entered into possession of church and tower in 1837, and they used the tower as a "Philosophers Scholasticate," and as a residence for the Fathers, who had charge of the adjoining church, until 1848. It is worth mentioning that among the priests, who at that time taught and exercised the sacred ministry there, was Fr. Francis Xavier Weninger, who later labored for forty years in the United States, where he also died on June 29, 1888. In the year 1848 the Fathers were compelled by the revolution to leave Freinberg. After two years they were able to return. This time, however, the tower was not used as a Scholasticate, but it received the Seminarians of the Diocese of Linz, who were entrusted to the care of Ours. Shortly the tower proved too small for the always increasing number of students, and it was found necessary to build a new edifice. For this, in 1852, the generosity of the same Archduke provided. This edifice, 236 feet long, 53 feet wide, and 42 feet high, is built in gothic-byzantine in order to harmonize with the style of the tower.

The Seminary remained in charge of Ours until 1897, when the present Bishop built his own Seminary and put it charge of secular priests. The building remaining vacant, the Tertianship was transferred there from Linz in 1900. Fr. Elder Mullan was among the Ter-

tians of the first year. Thus there are two communities; one composed of the older Fathers of the Province, writers, missionaries, and so forth; the other composed of the Tertians. The former community resides in the tower, the latter in the rectangular building. But the Tertians meet with the other community for some common acts, that is, for meals and the ordinary fortnightly conference in the tower, and for litanies and visits in the Church. Rev. Fr. Instructor, Francis Xavier Widmann, is also Rector of both communities.

The Church is small, but elegant and well decorated. The altar on the gospel side is especially worthy of notice, because of the magnificent statue of the Immaculate Conception which is rightly considered of quite extraordinary artistic merit. This statue was intended for Rome in connection with the definition of the dogma of the Immaculate Conception, but not having been accepted because of a slight flaw which was discovered in the marble in the upper part of the figure, it was bought for about 2400 dollars, by Maximilian of Este, and presented to Ours. Although this Church is quite a distance from the city and one has a to mount a steep incline before reaching it, it is well frequented, especially on Sunday and all feast days. Very noticeable is the great devotion which the poorer classes have to Holy Mass. It can be nothing but this devotion which keeps them warm, when on winter mornings, long before it is light, they tramp through snow to church and remain kneeling there, although the temperature even in the church is often below freezing point. This custom of not heating the churches in the severest winter, when even the holy water is frozen hard in the stoop, is general throughout Austria and Tyrol, the only remedy against the cold being that for some months the stone floor of the church is boarded over.

The Tertianship began on September 15, as is the custom in the Austrian Province. During the year 1906–1907 the Tertians numbered 17, of whom one German, three Austrians, one Swiss, three Hungarians, one Bohemian—belonged to the Austrian Province,—besides these there were four Belgians, one Frenchman, one Spaniard, one Englishman, and one Italian, respectively of the Provinces of Belgium, France, Castile, England and Maryland–New York.

It was a pity that the Irish element was absent, as it

would surely have added to the spirit of cheerfulness; there being no danger of a clash with the representative of John Bull, who always protested great reverence for the Irish race; or, at least for the individuals of that race.

The regular order soon began and this is, I suppose, substantially the same as in the other Tertianships; Conference on the Institute and Collatio or Casus on the same, each three times a week; Casus Theologiæ Moralis every fortnight. Then Manualia, Chapters, etc. At the Casus on the Institute the Instructor himself presides; and as a rule no one is appointed beforehand to solve the Cases, but Fr. Instructor having proposed it, asks three or four Fathers for their solution. The Præses of the Casus Theologiæ Moralis is the Spiritual Father. Sometimes the Casus Instituti was replaced by a historical essay on the Institute, prepared and read by one of the Tertians. The particular subject of these essays was one or other of the congregations which have been of greater importance in the history of the Society. Every one of these papers was most interesting, as the writer was not satisfied with an account of facts; but taking into consideration the condition and the doings of the Society at that particular period, when the Congregation of which he treated was held, he showed how they gave rise to the enactments of the same Congregation.

The Long Retreat began on the evening of October 12, and ended on the morning of Nov. 13, with the three usual break days after the first, second and third week respectively.

Although Austria is a Catholic country, the pilgrimage experiment is not carried out there. Fr. Instructor gave us two reasons. One is that there would be danger of the Fathers being arrested and obliged to pass some night in the police station, if on their tramping excursions they were found penniless and with no definite lodging place. Another reason quite different is that the secular clergy of the Linz Diocese have so much veneration and love for the Jesuits (many of them have been educated at Freinberg), that the would-be pilgrims might be treated too well, and often they would find far better board and lodging than at home. Whether the Fathers would find better fare than they enjoy at home, I doubt very much, but as to the devotedness of the clergy, both secular and regular, to the Society there can be no pos-

sible doubt, and the Tertians themselves on several occasions were witnesses thereof. One of these occasions was the feast of Rev. Fr. Instructor. At the community feast several of the prominent clergymen of the Diocese were present, and the manner in which in their speeches they referred to Fr. Instructor and the Jesuits of Freinberg showed how kindly they were affected towards the Society.

Soon after the feast-day of Fr. Instructor, Dec. 3, the hospital experiment began. The hospital selected for this experiment is the one served by the Sisters of Mercy in Linz. The ordinary term of the experiment for each Father is three weeks. There were always two Fathers on duty at the same time. They remained in the hospital day and night for the whole term, during which, outside the time spent in their necessary spiritual duties, they were employed in no other work than that of serving the sick, just as an ordinary domestic or nurse, in every way which humility and charity could suggest. Generally speaking they did not hear confessions or attend to the spiritual needs of the patients, a secular priest being appointed for this.

Owing to the continual absence of two Fathers thus employed in the hospital, the Tertians seldom numbered more than fifteen. But the community was reduced to a minimum during the Lenten season. Of course as soon as Lent began, almost all the Fathers of the Austrian Province departed to give missions or retreats; also two of the foreign Fathers were employed in outside work, and so during the latter part of Lent only five Fathers were left. Then the generosity and good heart of Fr. Instructor prompted him to plan a means whereby these five (two of whom were somewhat indisposed) not only enjoyed a change of air and scene, and a comparative rest from the strain of the Tertianship, but were enabled to extend their practical knowledge of the Society in Austria. They were sent to the great College of Kalksburg and to the Residence of Linz, both only a short distance from Vienna.

As I have mentioned the missions of the Austrian Province, it will not be out of place to say a word about them, especially as they differ in some points from those of other countries. The field of the missionary labors of the Fathers of the Austrian Province extends over almost the whole Austro-Hungarian Monarchy, which covers an area of 250,000 square miles, with about

35,000,000 Catholics. The difficulty in forming suitable missionary bands arises not only from the vastness of the territory and the great numbers of Catholics, but also from the fact that there are so many languages in use, which the missionaries must thoroughly master. In the Austrian Province there are eight standing missionary bands; of which two are for the German element, and one for each of the following nationalities, Hungarians, Bohemians, Slovinians, Croatians, Slovacs and Moravians.

There are two kinds of missions; there is the *Mission* properly so called, and there is the mission, which is called *Renovatio.* The more prevalent custom is to have a Mission in each parish every ten years; and one or two years after the Mission has been given, the Renovatio takes place. A Mission lasts between 8 and 10 full days, a Renovatio ordinarily lasts 6 days, from Sunday to Friday. A Mission is always opened by the Parish-priest. Just before the first sermon, in presence of the clergy of the parish and as many other priests as can manage to assist, the parish priest makes a short speech, in which he introduces the Missionaries to the people. The Veni Creator is sung, and each of the Missionaries solemnly receives the stole from the parish priest. After this, one of the missionaries ascends the pulpit, explains the purpose of the Mission, etc., and delivers the first sermon. Each day three sermons are given including the instructions; two in the morning and one in the afternoon or evening, as is found to be more convenient for the people. Missions are never given separately to men, women, young men, etc., but the special wants of the various classes of the people or states of life are provided for as follows. After the second or third day of the Mission one of the sermons delivered daily is devoted exclusively to a definite class of the faithful, children, married women, married men, unmarried women, unmarried men. Each of these classes goes to confession on the same day on which the special sermon for it is given, and on the next morning the same class goes to Holy Communion. Hence there is no general Communion at the end of the Mission or Renovatio. The sermon on the Blessed Eucharist (which is never omitted) is always delivered with the Blessed Sacrament exposed. After the sermon, in presence of all the clergy, the act of reparation is recited, and the services end with Benediction, followed by a hymn sung by the people. In a

similar manner, when the sermon on the Blessed Virgin is given (which sermon also is never left out) the statue or picture of the Blessed Virgin is beautifully decorated, and at the end of the sermon the preacher consecrates the congregation to the Mother of God. On a certain day of the Mission or Renovatio, which day is previously announced to the people, the missionaries visit the sick people of the parish. The last sermon of a mission is always on the Holy Cross, that of a Renovatio on the Church. Of course the mission is closed with the Papal Blessing, after which, wherever it can conveniently be done, the people with one of the missionaries at its head proceded to the mission cross which is erected outside the church, and before departing they sing a hymn in honor of the Holy Cross. So much about the Austrian Missions.

The Tertians, who had been employed in missionary work, were back in the Tertianship for Holy Week, as is the custom there. During Holy Week the regular services of the season were held in our church, and the Tertians administered at the altar or sang in the choir. Among the services of Holy Week there is one, the ceremony of the Repository or Holy Sepulchre, which is worth mentioning because of its peculiarity. The Holy Sepulchre does not take place from Holy Thursday to Good Friday, but from Good Friday to Holy Saturday. The altar of the Repository is decorated with flowers and lights, and underneath there is a large statue or picture of our Lord in the tomb. In the afternoon of Holy Saturday the devotion of the *Resurrection* takes place. The Blessed Sacrament is taken from the altar where it was kept, and is carried in solemn procession to the high altar, while hymns are sung by the people and the choir. Fr. Instructor has heard people condemning this devotion, because not in keeping with Roman custom, accusing the Jesuits of having introduced it in Austria. Needless to say that no evidence can be produced in support of this assertion. Fr. Instructor once had an opportunity of speaking with a Bishop of the Coptic rite, who expressed his joy in finding this custom in vogue, "because," he said, "in our rite we have the same, a tempore immemorabili, only it is much more elaborated." I wonder whether it was the Jesuits who introduced it in the Coptic Church!

The method of giving Benediction with the Blessed Sacrament in Linz and other Dioceses in Austria has something peculiar about it. Benediction is always

given twice, once at the beginning of the services or devotions before placing the Blessed Sacrament on the throne, and once at the end, and is given thus. The celebrant having incensed the Blessed Sacrament, ascends the altar, takes the Monstrance and holding it before his face, turns towards the people and intones the Tantum Ergo. He continues thus holding the Blessed Sacrament until the first part is sung, when he gives Benediction, after which he incenses the Blessed Sacrament again, and puts it on the throne. The second Benediction is given in a similar manner, with the exception that the Celebrant, holding the Blessed Sacrament, intones the second part of the Tantum Ergo, and when the choir has sung this, he gives the second Benediction. Ordinarily no liturgical prayer is said before either of these two Benedictions. Sometimes no Tantum Ergo is sung, and in its place hymns are sung by the people in the vernacular. Between the two Benedictions, services or devotions proceed according to the feast or the occasion; once, I remember, it was a whole Missa cantata. This custom of giving Benediction twice holds also in Hungary and in several parts of Germany, and it is very devotional.

In some dioceses of the same countries, when Holy Communion is distributed extra Missam, the priest, instead of giving Benediction with his hand, gives it with the Blessed Sacrament. Not many years ago in a city in Tyrol the Visitor of one of the religious orders forbade this practice. The Fathers of course obeyed, but the faithful were much scandalized, some going so far as to accuse the Fathers of having turned Lutherans. So much were the people agitated that the affair was brought to Rome, and Rome considering the circumstances decided in favor of the ancient custom being preserved. In connection with local customs allow me to tell what happened to one of the Tertian Fathers who had never seen a cushion used as a missal-stand, as is the custom in some parts of Austria. When he first served Mass in the Tertianship, and found as he thought the kneeling cushion on the altar, he removed it with great indignation, putting it where he considered it belonged, and was only induced to replace it by the celebrant gently remarking, it would be well to have something on which to place the Missal.

To return to our Tertians. After Easter the regular routine began again, and nothing disturbed the peace of

the solitary Fathers until about the end of April, when they were called upon to clear Freinberg from an army of insects that invaded Linz and vicinity. These insects are cock chafers or maybugs. They visit that country every year, but every three years they come in such numbers as to become a veritable plague to plants and trees, especially the oak, the chestnut and the beech. Now the Tertians set to work in order to prevent these disturbers of the peace from completing their work of destruction. For this purpose they gathered every morning on the grounds in two bands, each working for two hours, from 6 to 8, and from 8 to 10. In the early morning these cock chafers were not yet fully awake, and it was enough to shake the trees well to cause them to fall to the ground. But as a matter of fact they did not fall on the ground, but on large sheets spread beneath the tree. When a sheet was pretty well full, the captives were transferred from the sheet into a large caldron of boiling water, and from this they were conveyed to their grave, a large pit of earth lime, dug out for this purpose. This kind of manual work was followed, as was truly meet and right, by liquid refreshments of the German type in the refectory. The work lasted several days, hundreds of thousands being killed and disposed of.

The grounds, which I have just mentioned, are fairly large and much appreciated by the Fathers. The flower-garden, though small, is so well kept that it reminded me always of the grounds of Woodstock. In this garden there is a grotto of St. Ignatius, especially worthy of notice. It is an imitation of the grotto of Manresa; on the wall there is a wood-carving representing our holy Founder in the act of writing the book of the Exercises, a fine piece of art, estimated to have been executed some three hundred years ago.

In Linz the Tertianship as a rule ends on July 15; but this year local circumstances made it necessary to close it two days before. And so on July 13, immediately after the usual annual retreat, we left Freinberg. Probably none of the foreign Fathers will ever see the place again, but the memory of the year which we spent under the paternal care of our beloved Fr. Instructor will never depart from our minds.

## MISSIONARY EXCURSIONS IN THE PHILIPPINES

### MINDANAO, CAGAYAN DE MISAMIS.

*Letter from Father D. Lynch, S. J.*

After the feast of the Sacred Heart I started for Tagoloan, in order to help Father Heras with his Easter confessions. He sent me to the little fishing village of Baluarte by the sea, a short distance away. Here a good Spanish friend, Mr. Manuel Quintero, put me in possession of his small house. It was hot, and there was the usual unpleasant experience of seeing it filled with curious visitors, who came to observe in silence the Father while he ate, and to share what remained over of the meal. I stayed a week in Baluarte; said Mass every day, preached three or four times, and heard confessions at all hours. A great many of the poor people, in holiday attire, came to Mass, during which they sang and recited the Rosary; no work was done during the week; and all but two or three came to confession—men, women, and children. Their chapel of nipa and bamboo, with sanded floor, is large and new. On Saturday night the sacristan brought to my little house a band of men, young and old, who had been negligent. These occupied my time until about ten o'clock. Sunday, June 16th, was the feast of our great missionary, St. John Francis Regis; and I was greatly consoled by the attendance at Mass and the fervor of my people. Preaching on the Gospel of the Sunday, (IV after Pentecost) the subject being Our Lord's teaching from the bark of Peter, I warned them against the Aglipayano revolt, with its low money-seeking and bad living. At the end of Mass I gave the Apostolic Blessing, and distributed pictures and medals to the children, who appeared from everywhere, as if by magic.

My experience is that the men, and the young men also, can be induced to go to confession. They need a little good-natured urging. In Salvador, a short time before, I heard nearly a thousand confessions in a month; and many of these were confessions of men. Alas! everywhere now there are men and women who have not confessed for ten, fourteen, sixteen years; and a

great number, who have never made their Holy Communion.

The following week, in Tagoloan, we began the congregations of St. Aloysius and St. Rose, for the children; and on the feast of St. Aloysius we had a very beautiful ceremony with about 150 Holy Communions. One or two dreadful sick-calls, miles away in the drenching rain and across the sweeping river, diversified the week.

I went on to Jasaan, 14 or 16 miles away, to help Father Roure on Sunday. It was high tide, and difficult to pass in places along the shore. In Bobuntugan, on Sunday morning, when I reached them after Mass, Father Roure had his children and religious associations drawn up to meet me. They were much amused to hear me talk Visayan; for I knew but little at the time of my last visit.

We went in a banquilla with a splendid breeze to Balingasag in two hours; and early in the afternoon on horseback to Lagonlon, for the fiesta of St. John the Baptist. Lagonlon was a battle ground. The Aglipayano revolt was recent; and renegades were coming from everywhere, even from Cagayan, to conquer the *Romanistas*. They had brought a bell and two *pari-pari*, or so-called priests, from somewhere; and promised and threatened great things. Their exhibition was, however, but a contemptible one. They had only a handful of people, no music, and no procession; while the Catholic attendance was enormous, and the procession filled the town. We had solemn High Mass, sermon, band, etc. One of the two Aglipayano *corporals*, as they are also called, remained to collect enough money to defray expenses. The bell, which kept ringing a great part of the afternoon to announce the so-called marriage of a Chinaman and his concubine, disappeared after the *fiesta;* and with it, nearly all traces of Aglipayanism. I stayed about a week in Lagonlon, sang three High Masses, and heard about 150 confessions.

From Salay, about eight miles north of Lagonlon, to Talisayan is a long, wearisome ride: the roads are bad, and in rainy weather, dreadful. I went and came this same road. Coming back, it had rained; my horse fell; and I had to get down repeatedly, as he crept up the steep and slippery ascents. It is a picturesque road, always near the sea, and shaded with giant trees. Through all the villages that we passed the people were evidently loyal to the Church. The salutations were constant and demonstrative. After about seven hours we reached

Talisayan. One of the sons of the only prominent family in the place had recently apostatised, and was about to bring, it was said, with the connivance of his family, a *pari-pari* and band of Aglipayanos from Canniguin island for the patronal *fiesta* of Mt. Carmel. The rumor turned out true. The Presidente (a member of this family) met him on the shore with a band, and received him into his house. He, the *pari-pari*, was accompanied by some fifty Aglipayanos. But the people of Talisayan, in spite of the scandal, although many went curiously to look on, remained loyal. The Church was crowded at the *fiesta*, and the procession was very large. It was remarked that there were more people in the church than ever before. The majority, also, of the members of this uncertain leading family came to Mass, and the aged father was promineut in the procession.

From Talisayan another long ride to Ginvog and back again. I was surprised to hear of all the official injustice committed through all this region. The officials, as through all the Misamis province, have become veritable Aglipayano sacristans. One consejal has, under pretexts of debts of the poorer people, taken possession of a whole town. Two others have divided between them a still larger tract of country. Another took down a small Catholic mission-church, and planted cocoa-nut palms in the cemetery, taking possession of the ground as his own ; while, it is said, he with others speak openly of obliging all the unfortunate, voiceless people to become Aglipayan. On my return to Cagayan, Father Superior (Father Nebot) presented one or two of these cases to the Governor for his consideration.

One has to lament everywhere the unrestrained injustice of officials, and the deterioration of the people in almost every sense.

D. LYNCH, S. J.

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## THE CATHOLIC AWAKENING IN SPAIN

Six years ago, when violent attacks upon the religious orders seemed to point to the ultimate triumph of the anti-clerical party, we asked ourselves in bewilderment: what is to be the future of Spain. No one then could predict the outcome with certainty.

Now, however, we are consoled by some favorable signs. The Catholics seem to be drawing closer and closer together. Their, union, if completed will surely

bring them victory. For a strong, ardent faith is making itself manifest everywhere, and Catholics are, beyond comparison, more numerous than their opponents. Their numbers have made it possible for them to defeat three unfavorable governments. To use a comparison well known to our people, the Spanish lion is aroused from his long, long sleep. He has shaken his royal mane, and has sent forth a warning roar that has resounded up and down the land. Hence we may expect that something extraordinary is about to happen. What defeats on land and sea could not do, what the anti-religious spirit of the newspapers, and the riots of the liberals did not accomplish, is being achieved at last, by the proposal in congress of an associations' law, [1] and a bill authorizing civil marriages. From the many provisions of this baneful law we have chosen two, that will give you a good idea of its tenor.

According to the twelfth article, every society must have a register, open to the inspection of the civil authorities. In it must be recorded the name, age, profession, place of residence and nationality of every member, including officials. Within five days of the nomination or election of the latter, notice is to be given to the provincial government. Furthermore, one or several account-books, under the supervision of those in charge of the business affairs, shall contain the receipts and expenditures of the association; and a copy of the annual balance-sheet must be sent to the registrar of the province.

The thirteenth article declares that government officials may enter, at any time, the domicile of a society, visit its schools, hospitals and institutions of charity, be present at its meetings and scrutinize its books and documents. Such a law would violate the concordat of 1851, and subject the religious orders to the caprice of the civil power.

It is being greeted throughout the country by the cries. "Vandals at our doors!" "Down with the associations' law!" "Down with the law of civil marriage!" "Its advocates, the masons, have been the cause of all the misfortunes that have befallen Spain in these latter years."

Every day sees the opposition grow stronger and stronger. All our bishops have proclaimed publicly that the law is both unjust and illegal. They have in-

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[1] This law was proposed about a year ago.

formed the government that they propose to defend the religious orders to the bitter end; and have eulogized the regulars in eloquent addresses. In every city and town, the most able and devout Catholics have formed an alliance for social defense. Its principal object is to unite all our forces for a monster protest.

The Primate of all Spain, Cardinal Ciriaco Maria Sancha, sent this bold message to the president of congress.

"In the name of the Spanish Prelates I send you a respectful protest against the proposed 'law of associations.' It oppresses conscience, it is contrary to the liberty of the Church, and it is offensive to the religion of the Spanish nation."

He also wrote the following letter to his majesty, Alphonso XIII.

"Message of the Rev. Spanish Prelates to his Majesty, protesting against the approbation of the proposed 'law of associations.'

Sire: We, Cardinal Archbishop, Primate of all Spain, in the name of the Rev. Spanish Prelates, your majesty's most loyal subjects, turn to-day, in profound affliction to the august throne of your royal person, and sincerely beg your kind protection against the projected bill, termed 'law of associations,' read by the minister of the interior, last October, in the congress of deputies.

Should the bill receive approval, a general conflict for the rights and liberties of the Church would certainly follow. For no good Catholic could agree to the measures proposed in the iniquitous law, without incurring excommunication, and the canonical censures imposed by the Church on the those who violate ecclesiastical jurisdiction, or contemn the sacred rights of the Holy See.

Beseeching, therefore, your Majesty to accept these respectful requests, with your usual kindness, and begging your gracious assistance, according to articles 3, 4, 43 and 45, of the concordat of March 16th, 1851, we, your loyal subjects, kiss your hand.

Ciriaco Maria Card. Archbishop of Toledo,
Toledo, Dec. 20th, 1906."

To this let me add a few words from addresses of three other Spanish Bishops.

The Rt. Rev. Bishop of Tortosa.

"We do not know the future of the proposed bill; but if it should receive approval, the Spanish Catholics, and above all the religious, know full well that they ought

to obey first God, and afterwards men. Men indeed have no authority over the Church invested by Jesus Christ with divine authority."

The Rt. Rev. Bishop of Malaga.

"A bill has been presented and read in congress, that threatens directly the rights of the Catholic Church, that is opposed to the belief of the vast majority of the Spaniards, and that is contrary to the natural liberty of every man."

The Rt. Rev. Bishop of Pamplona.

"We heartily desire that all our parishes will combine, and send their unanimous protest to his majesty, requesting him to reject this bill."

All Catholic parties, indeed, have opened their eyes, long closed by political intrigues, and perceive now that the bishops, the sentinels of the Church, entrusted by Christ himself with supreme power, are to be their leaders. They are responding with loyalty to the clarion call for union; and the sublime resistanee that is now being offered to to the anti-clericals will mark red-letter days in the history of this Catholic nation.

It is almost impossible, to describe the extraordinary activity displayed during these last few months. There is no large city in which enthusiastic public demonstrations have not taken place. Millions of Catholics have signed their names to a solemn declaration that the law would be resisted with their blood. Deputies have presented memorials to congress, and pronounced splendid discourses. The Catholic press has exposed the perfidy, hatred and false accusations of the masonic sectaries, and overwhelmed them with unanswerable arguments. They have turned a search-light on the law and it is seen to be a copy of the French associations law, that the lodges of Spain were incited to propose by French masons. Millions of written protests have been distributed among the people, by the working men's clubs, such as the "Congregations of St. Aloysius," or, "The Apostleship of the Sacred Heart."

On December 9th, a magnificent manifestation of Catholicity was shown by the people of the province of Navarre. At four o'clock, in the morning, thousands of Catholies, marching since midnight down the snow covered mountain sides began to enter Pamplona. They wore medals or scapulars of the Blessed Virgin; and came into the city singing hymns and waving flags and banners. Trainloads of people from distant dis-

tricts swelled the numbers. When the deputies of the province arrived, they were escorted to Mass in the church of St. Lawrence. It was a beautiful sight then to see, in different parts of the city, thousands of people kneeling on the cold earth and assisting devoutly at the Holy Sacrifice. When Mass was over fifty thousand men marched through the streets of the city. For full two hours, the lines were passing before the government buildings; and only once did the bands cease playing, or the voices stop from cheering, when the church bells rang out, and with uncovered heads the multitude paused to recite the 'angelus.'

At the end of the march a vast meeting was addressed by the deputies, and Sr. Mella closed the demonstration with the following words. "This land, in which St. Ignatius of Loyola first opened his eyes to the truth, this land, the country of St. Francis Xavier, the 'Apostle of the Indies,' this our beloved Navarre, now gives the Catholics of the world a noble example of love for Christ's religion. Will you then, sons of Navarre, fight valiantly in defence of your faith and your rights? (A prolonged cry "we will.") "Do you swear to shed the last drop of your blood for your Catholic faith? Do you solemnly promise to protest unwaveringly against this unjust and cruel law, and to defend the religious orders with your lives? Well then," continued the orator, after each question had been answered as the first, "we will never consent to the expulsion of a single member of the religious orders from our country, while there is a drop of blood left in your veins."

A similar display of loyalty and courage was given at S. Sebastian. The vast multitude began the meeting by singing the famous hymn in honor of St. Ignatius. The last few lines run thus. "Sons of St. Ignatius, on to the combat! Let the army of the evil one behold your courageous advance! Let the noble spirit of your thrice gallant Father shine forth in your every action! Hear the trumpets' warlike blast! See your comrades in the field, waving their standard in token of undeniable victory and everlasting peace."

But there have been very few public meetings in the history of the nations such as was held last January, 1907, in the city of Bilboa. Everywhere the buildings were gorgeously decorated. From balconies and windows, 300,000 printed protests were showered upon the throngs in the streets, by enthusiastic ladies. Fully 60,000 men,

including deputies and councilmen, with bands and standards, marched through the city; and as they passed the government buildings, in a loud voice, all pledged themselves to die, before a single religious would be driven from Spain. The following telegram from the Bishop of Vitoria was read to the assembled multitude.

"Sons of noble Biscaya, I praise the sublime example of faith and love for your holy religion, that you are giving to the world to-day. My protest is united to yours, against the despicable, French-born 'law of associations.'

I bless you with paternal affection, and count myself happy in being your prelate. We are defending the cause of the Catholic Church, and if all are united we shall conquer. For God is always with us. Down with the iniquitous proposal."

Other monster meetings were held in Barcelona, Gerona, Reus, Manresa, Tortosa, Cadiz, Granada, Sevilla, Alcala de Henares, Villareal, Burgos, Palencia, Carrion, Valladolid, Santander and Salamanca. Now and then, of course, violence is met with from our exasperated opponents. At Barcelona, for example, sixty or seventy shots were fired into the massmeeting. For the most part, however, our triumph is complete.

So great in fact, has been the remarkable activity of true Catholics that the anti-clericals have taken alarm, and disclaim in every possible way any intention of persecuting the Church. Their only object, they say, is religious orders devoted to the education of youth. Liberals, Republicans and Socialists have united for a supreme effort in congress, after greatly modifying the objectionable articles of the law. Nevertheless, their complete defeat seems imminent. Already, in fact, the three successive liberal governments of Lopez, Dominguez, Moret, and Vega de Armijo, that dared to defend the 'law of associations,' have been compelled to resign.

The conservative party, headed by the eloquent Señor Maura, a loyal defender of the religious orders, has come into power. A brief review of his career will prove that in his hands at least the Catholic interests are secure.

It is known with certainty that he made the spiritual exercises some years ago under the direction of one of our Fathers. He receives Holy Communion on the first Friday of every month, and never fails to assist at Mass every Sunday and holyday. While a student, he be-

longed to the sodality of St. Aloysius; and two years ago, when the jubilee of the Immaculate Conception was being celebrated, as an honorary sodalist, he sent a telegram of congratulations to his college, recalling the happy days of his youth. As a token of thankfulness, an offerring was made by him to the Blessed Virgin of the heavy gold fringe on his uniform, by which he was saved from assassination at Barcelona.

His conduct of public affairs has clearly proven him the man needed in these calamitous times. His parliamentary ability, his successful eloquence, his varied and splendid talents, and his tireless energy have evoked such admiration, that even his enemies admit him to be one of the greatest of Spanish ministers. Yet in our opinion, his best title to honor is his bold defense of the religious orders and his fearless prediction in congress that the 'law of associations' would throw the nation into a terrible civil war.

The best fruit of the whole movement, however, is the realization of Catholic strength, when all are united under the Bishops. It has been clearly proven, that it is yet impossible to govern this nation with laws opposed to a consolidated public opinion, and that the Spaniards never will permit their religion to be insulted by a handful of anti-clericals.

Constant union then is all that is needed to complete our triumph. This is what all our Bishops are wisely counselling, this is what His Holiness, Pius the Tenth, has warmly recommended. Let us pray, therefore, that the just God, who presides over the destinies of nations, will strengthen our people to fight on together loyally for the greater glory of Our Lord Jesus Christ.

RAPHAEL CARMONA, S. J.

## OUR FATHERS IN CEYLON

Rev. and Dear Father,
P. C.

I send you for the readers of the Woodstock Letters an account of the missionary labors of our Fathers in Ceylon. The matter is taken from a book which has been published lately on the Missions of the Belgian Fathers in the Congo, Ceylon and British India. Only those details have been chosen which were thought to be of interest to Ours in this country.

The work of evangelizing Ceylon has been portioned off by the Propaganda among the Oblates of Mary, the Benedictines and the Jesuits. In the year 1886 the Catholic Hierarchy was established in India; in Ceylon was erected the Archbishopric of Colombo, and the two suffragan sees of Kandy and Jaffna were attached to it. In 1893 the two new Bishoprics of Galle and Trincomalee were created. The latter was given to our Fathers of the Province of Champagne, the former was entrusted to the Belgians. In the South of the Island the Belgian Fathers are doing missionary work in the diocese of Galle; at Kandy they direct the Seminary of India. They have, therefore, a twofold task to perform; on the one hand to instruct the poor and the little ones of the Church of God, on the other to form pastors and Apostles, who, in years to come, will announce the good tidings of salvation to their fellow countrymen all over India.

The present Bishop of Galle, the first one named to occupy that See, is Rev. Father Van Reeth. In Sept., 1895, the new Bishop set sail from Antwerp with four Fathers. On Nov. 9th he was received with great solemnity in his episcopal city. All the people were waiting to give him the honor and respect due his dignity. With joyous acclamations and amid every demonstration of public rejoicing he was escorted to the new Cathedral. The people, after the example of the Jews of old, spread out their garments on the pavement before him. The triumphal arches erected in the streets, the Belgian flag waving in the air, the joyous sound of the church bells, the booming of the canon, all these

were indications of the joy of the people and manifestations of the sympathy with which the representative of Christ's Vicar was welcomed in his diocese. Those were the hours of festivity and gladness, the painful, laborious task was to begin.

The diocese was consecrated to the Sacred Heart of Jesus. The Fathers set to work with generosity and unbounded confidence. The mission had fallen into a deplorable state of destitution. Of the 865,000 souls entrusted to the care of the Fathers only 4600 were Catholic. For the space of three years they had been totally deprived of religious instruction. One may well imagine how sadly they stood in need of a priest. Knowledge of the Catholic Faith had well nigh faded away, morality had sunk very low, the reception of the Sacraments was totally neglected. In some districts men and women twenty years old hardly knew the "Our Father," or the "Hail Mary," children could not make the sign of the Cross. The number of Apostates grew rapidly. Many passed over to Buddhism. Of the 725 schools scattered through the diocese 400 were Buddhist, 160 Protestant, 140 Atheistic, only five were Catholic. Nearly all the churches were abandoned and falling into ruin, and over against the deserted altar of God there stood the temples of the Buddhists and of the Protestants in all their arrogance and pride.

In the face of all obstacles the Fathers began. Those first days were days of hardship and of toil. The new missionaries were compelled to set out and explore the country, to penetrate to the very limits of their district, to rebuild the chapels and schools. And when, after their long and wearisome journeys, they returned to the hovel that was called their residence they had no other comfort except that derived from the study of English, of Singhalese and of Tamil. But they persevered. They suffered and toiled and prayed, and their constancy has been rewarded with a rich harvest of souls. To-day there are eight stations in the Mission, each has a residence a church and a school. Within the few years, during which the Fathers have been laboring there, the number of Catholics has nearly doubled. In 1905 their thirty-four schools numbered 2801 pupils. Thirty-eight churches have been built, or raised from their ruins. The list given below points out the progress which the Mission has been making slowly but steadily from 1895 to 1905.

| | 1st year | 2nd year | 3rd year | 4th year | 5th year | 6th year | 7th year | 8th year | 9th year | 10th year |
|---|---|---|---|---|---|---|---|---|---|---|
| Catholics | | | | | 6857 | 7529 | 7878 | 8200 | 8265 | 8799 |
| Baptisms | 234 | 371 | 486 | 555 | 618 | 529 | 659 | 682 | 684 | 607 |
| Confessions | 4232 | 6381 | 9224 | 12140 | 15374 | 16149 | 17389 | 19089 | 21708 | 23143 |
| Communions | 4006 | 7196 | 10169 | 14326 | 18738 | 19234 | 21963 | 24084 | 27673 | 30895 |
| Marriages | 29 | 54 | 88 | 96 | 85 | 76 | 93 | 82 | 84 | 82 |

We might speak at great length of the trials and joys which fall to the lot of the missionaries in Ceylon. But the nature of their work, not only in the immediate neighborhood of the parish, but also among the scattered faithful, does not essentially differ from the experiences which the priests meet with on their Missionary Excursions here in our own land. We take rather a point of greater importance: the question of education. The work in the schools is not only productive of much good, it is considered by the Fathers the most momentous of all their undertakings, the one on which they rely chiefly, if not entirely for the future welfare of the Church. But as it is the most important work it is also the most difficult. Want of resources, lack of competent teachers, rivalry on the part of the Buddhists, opposition from Protestants, the Fathers must face all this.

Social conditions require two kinds of Catholic schools, the Singhalese, where students receive gratuitous instruction, and the English Schools where the tuition is not free. The first named are Primary Schools. In them are taught the language of the country, Arithmetic and Geography. The English School is divided into nine classes: the Alphabet Class and the eight standards. Instruction is given in English. Dictation, reading, and Arithmetic form the principal branches. In the three highest grades the teacher may introduce Algebra, Geometry and other courses, even Latin. These English High Schools of the Fathers are greatly esteemed. They alone in the opinion of the Buddhists impart a really English education; and an English education is considered priceless by those of the Singhalese who are loth to cultivate the fields, and whose highest ambition is to secure a position in the government administration.

In addition to the Singhalese and English High Schools the Fathers have found it possible to open the St. Louis College. A college, to deserve the name in the English dominions, must not only teach the eight

standards, but also have courses preparing candidates for entrance into the University of Cambridge. The studies of the college are under government control, and an annual subsidy varying according to the results obtained in the examinations is granted the institution by the British Crown. To each branch is allotted its premium of rupees, provided the required standard is reached in those courses which the government assigns. For the Cambridge Junior and Senior Examinations the questions are drawn up by the Professors at Cambridge, and the written answers, under the penname of each student, are corrected in England. The students of St. Louis College presented themselves for these Examinations for the first time in 1903. From the very start they obtained equal success with the students of Richmond College, an institution that has existed in Galle for a long period of years. "The School-question," says Father Van Austen, "is one of life or death." Hence the Fathers do all they can to keep the schools in a flourishing condition and to increase their number.

What we have said so far of our Fathers as pastors and teachers applies to those only who live in the Diocese of Galle. Let us now turn to the Seminary of Kandy.

To the illustrious Leo XIII belongs the honor of first conceiving the plan of founding such a seminary. The Pope's idea was to erect a home in which young candidates for the priesthood could be trained and educated, not for one particular diocese, but for the entire peninsula of Hindostan. It was to be a common nursery for all the native clergy. In 1890, Mgr. Zalenski was made Apostolic Delegate of India, and received from the Pope the special mission of carrying out the Pontiff's scheme. On the success of it the stability of the Catholic Faith in the empire of India depended. The European missionaries were not numerous enough to provide for the wants of three hundred million souls; prudence dictated the adoption of a plan that would supply the deficiency in time of distress; the nations of India demanded priests of their own blood.

At the recommendation of Mgr. Zalenski, Father Grosjean was made Superior of the future Seminary, and the prelate, in company with the Jesuit Father, set out on an exploration tour through India. It was of paramount importance to select a suitable site, and in that vast country to find the desired spot was not an

easy task. For more than a year the two travellers journeyed together, crossed mountains, rivers and valleys, until finally a unique site was discovered two miles from Kandy. The scenery, the rolling country of the immediate neighborhood, the lofty mountains in the distant horizon, the climate, the nature of the soil, everything seemed ideal. Two hundred and fifty acres of property were bought at once. The wild vines, plants and jungle were cut and burned, and preparations made to start building. When would the Seminary be opened? Father Grosjean was an enemy of delay. He rented a house near by, sent out his prospectus, made public his plan of studies, and on May 3rd, 1893, the first student arrived. Within three months fourteen companions had joined him, and even at that early period it became necessary to look for more spacious accommodations. Accordingly, a second house was rented. Meals were taken in one of these two houses, class was given in the other. During five months Father Grosjean was left alone with his Seminarians. In October, 1893, other laborers joined him. Demands for admission increased constantly, and the quarters at their disposal were soon unable to house the inmates. What was to be done? The ground had been cleared and levelled, plans for the Seminary had been drawn, but nothing yet was built, not even the foundations had been laid. Father Grosjean put up a temporary building, and more than five years were spent in this new habitation. Progress of the work on the Seminary proper was desperately slow. For this delay, however, Father Grosjean was not to blame. The hills had to be levelled, rocks had to be blasted, quarries had to be opened, the workmen had to be taught their trade, money was wanting, heavy rains impeded the work. But patience triumphed in the end. In the fall of 1899, the Seminary was completed and dedicated to St. Francis Xavier, the Apostle of India. The grand building stood on the mountain-top, overlooking the country, an omen of triumphs and honors for the Faith and the Church of God.

The studies and occupations of the Seminarians are much the same as those of our scholastics in the Society. The course of Philosophy is three years; that of Theology four; but before entering upon those higher studies the greater number of the young men have to go through two or three years preparatory studies.

The length of their stay at the Seminary varies, therefore, from seven to ten years. In addition to the study of Latin and of English, which receive special attention during the first years, History, Mathematics, Physics, Chemistry and Geology form part of the curriculum.

Such then is the Seminary which was so dear to the heart of Leo XIII. He planned it, he blessed it and he had the consolation to see it completed before he died. In May, 1899, the first Ordination took place at the Seminary. Since then young priests have left its walls every year to offer their services to the Bishops of their respective dioceses, and from different parts of India letters are sometimes received from them by their younger Brothers at Kandy, letters thrilling with fervor, narrating the good that is being done, telling of the good that is still to be accomplished, speaking of the harvest which is ripe, breathing love and compassion for their countrymen, for the millions of souls that are waiting for pastors to lead them on to Him who is the Way, the Truth and the Life.

Yours in Christ,
H. R. Fleuren, S. J.

*Paradise Lost.* A Compendium of Milton's Twelve Books, with Notes. Edited by ALLAN A. STEVENSON, S. J. Two Parts, 15 cents each. Classic Library : Educational Publishing Co., Boston.

Whatever may be said "against the unceremonious procedure of 'compendiarizing' a great masterpiece," we believe that this attempt will appeal to our teachers of English. For anyone that has taught "Paradise Lost" in our colleges must have felt the inadaquacy of having the pupils study only its first few books, while at the same time he must have found it rather impracticable to teach the whole poem from existing editions. Now these difficulties are obviated by a judicious abridgment, which brings the entire epic into a more manageable compass by the omission only of less essential and of morally offensive passages.

Furthermore, the book may be looked upon as a noteworthy venture also in as far as it exemplifies what can be done in the line of editing school classics from a Catholic standpoint, without necessarily betraying any positively sectarian tendencies, that would after all only debar them from a more general use.

The notes are brief, but very much to the point ; and the analysis, inserted into the text, will prove very useful.

*Manuale d'Esercizi di Devozione e di Preghiere offerto al Fratelli Coadjutori della Compagnia di Gesù dal* P. ERMENEGILDO BACCOLO. Venezia, Tipogrofia Emiliana 1896.

This little Manual for our Brothers is a labor of love. It is divided into four parts : a raccolta of prayers and exercises of devotion ; a raccolta of meditations and considerations ; a raccolta of Novenas in honor of Our Lord, Our Blessed Lady, St. Joseph, the Angel Guardians ; a raccolta of Novenas in honor of the Saints and Blessed of the Society. We recommend the work heartily and would like very much to see it translated.

*Hidden Treasure of Plenary Indulgences.* By REV. PIUS MASSI, S. J: Benziger, N. Y. 1907, pp. 162.

Though THE WOODSTOCK LETTERS noticed this book in a previous number, we are pleased to call attention to it again, as it has run through the first edition in less than a year. The second edition which has been considerably enlarged and improved has the rare distinction of containing a letter of approval sent by the Holy Father through the Papal Secretary of State, R. Card. Merry del Val, to the Reverend author. From the letter, which appears both in

the original Italian and in an English translation, we quote as follows: "His Holiness thanks you through me for this filial homage, and rejoices with your Reverence that with your little work you propose to point out practically to pious souls the inexhaustible spritual mine of indulgences." In these words His Holiness has touched upon the essential character of the book, for it is nothing if not practical; and it is well called a mine, for it has to be worked, not merely read, before it will yield its treasure. The chief part of the book consists of a list of indulgenced prayers and good works, so arranged as to enable pious people, who feel sympathy for the souls in Purgatory, to gain every day, five plenary indulgences, applicable to the holy souls. From this list the Reverend author has excluded all indulgences which involve more than ordinary inconvenience, and all those which are attached to fixed and movable feasts, although the latter are all given in an appendix. But since even such as involve little difficulty may be gained with more or less ease, these indulgences have been arranged in groups, containing five indulgences of graduated difficulty, one group being assigned to each day of the month. Thus all will find it possible to gain some indulgences, though all may not have time and generosity enough to gain all. The first pages are taken up with a brief but fairly complete instruction on the pains of Purgatory, and the nature, advantages, and conditions of indulgences. The second edition also contains a supplement in which have been printed the indulgenced prayers, which give the work the additional advantage of being a prayerbook. It is not strictly speaking a learned book, nor a popular book, but it is eminently the work of a Jesuit, and has evidently been a labor of love.

*The Teaching of English in the High School.* REV. F. M. CONNELL, S. J. Georgetown University, 1908. This excellent little pamphlet is an abstract of two lectures given at the Keyser Island Summer School, August 13th and 14th, 1907. The hints it contains under the headings, the English Precepts, and the English Reading, are most practical and definite. We are sure it will be well thumbed by our High School teachers.

*Victims de la Charité.* Concerning this work, noticed in the LETTERS, Dec. 1907, a correspondent writes: "Notwithstanding the good will of the compiler of this most interesting publication, the names of Father Robert Pardow and Francis Michel are omitted. It seems to me they should both be included, as the Letters state, vol. 13, 1884, that they died victims of typhus fever contracted while attending the typhus patients of Blackwell's Island, N. Y."

*A Word about Sodalities.* St. Xavier Church, Cincinnati, Ohio, 1908. This is a neat pocket edition of Sodality rules,

containing within the space of 30 pages the essentials for sodality directors and sodalists. Directors who may wish to distribute this booklet to sodalists or to prospective members, at Missions or Retreats, can get them for $1.00 per 100, postage extra, from the Rev. Director Y. M. S. St. Xavier Church, Cincinnati, Ohio.

We have also received : Nouvel Electromètre pour charges statiques, par P. Téod. Wulf, S. J. Bruxelles, Joseph Polleunis, 45, rue Sans-Souci ; Trait d'Union, Collège St. Joseph, Marneffe, Belgique ; Simple notes sur les Congregations de la Ste. Vierge dans les Colleges. P. J. Rousseau, S. J., Marneffe, 1908 ; Catalogus Brevis Provinciæ Boeticæ, 1767 ; Catalogo de los Difuntos de la Provincia de Toledo, I. 1550-1767 ; Catalogo de la Provincia de Toledo, 1767 ; Catalogo de los Padres y Hermanos pertenecientes á la Provincia de España de la Compañia Jesús, 1815–1863.

*Books for sale at the Procurator General's Office.*

*Address*

*Rev. A. Maertens*
*Via S. Nicola da Tolentino*, 8.
*Roma, Italy.*

*Elenchus* eorum quæ a Rectoribus et ministris præstanda sunt juxta Cong. VI. Florentiæ, 1884, 5 cents.

*Epitome* Inst. S. I—Pratiis in Etruria, 1882—20 cents.

*Institutum* S. J.—Florentiæ, 1886–1893, 5.00

*Decreta* Congreg. XXIII. 5 cents.
" " XXIV. 5 cents.
" " XXV. 5 cents.

*Gagliardi* (P. Ach.) De plena cognitione Instituti, 1ª Ed. Romæ, Monaldi, 1844, 30 cents.

*Calendarium* perpetuum S. J. 1889. 10 cents.

*Natalis*—Scholia in Constitutiones et declarationes—Pratiis in Etruria—1883, 40 cents.

*Practica* quædam, ad formulam scribendi, paradigmata, informationem et formulæ variæ—Florentiæ-Ricci, 1884. 4 cents.

*Exercitia* Spir. S. P. N. Ignatii—Romæ, 25 cents.

*Dirckinck*—Instructiones pro Scholasticis, Romæ—Monaldi, 1829—5 cents.

*Dirckinck*—Instructiones pro novitiis, 3 cents.

*Manarei* (Oliverii)—De Rebus S. I. Comment. 45 cents.

*Pongelli* (P. Mariano)—De Instituto S. I., casus juridici et morales—Florentiæ, 1888, 10 cents.

*Bibadeneira*—(S. I.) De ratione Instituti S. I. ex Hispano in Latinum conversa a P. Carli Laurentis, Romæ, 1884, 1.00.

*Synopsis* Actorum S. Sedis in causa Soc. Ies. 1605-1773—Lovanii, 1895, 45 cents.

*Thesaurus Spiritualis* S. I.—Textus Hispanus et versio vulgata—Bilbao—1887, 65 cents.

*Beckx* (M. R. P.) Adhortatio ad decretum, quo S. Stanislaus Kostkæ, Tirociniis omnibus S. I. Patronus datur—Romæ, 1868, 2 cents.

*Beckx--Ordinatio* pro triennali Philosophiæ studio—Romæ, 1858, 6 cents.

*Pictures* of our Saints, for rooms, size about 24 x 30 inches, 20 cents each.

*Fine pictures* of the Sacred Heart after the one in the Gesù by Bottoni—10 cents.

*Engravings* of the Generals, down to Father Anderledy, inclusive—4.75.

*Constitutiones* et Decreta Apostolica in publica mensa legenda—Florentiæ, 1891, 10 cents.

De Soc. Jesu *Paupertate*—Prati—1892, 20 cents.

*Atlas* geographicus S. J. Parisii 1900—6.00.

*Vita Functi* 7 Augusti 1814—7 Aug. 1894, Parisiis 1897.
in 4° 4.00.
in 8° 45 cents.

## SODALITY NOTES

### THE INNER CIRCLE OF THE TWELVE HOLY APOSTLES AND SAINT ALOYSIUS GONZAGA

(*From a letter in the "Lettere Edificanti" of the Roman Province*)

Among the institutions established for the Christian education of youth, the special work of Our Society, that of the Inner Circle of the Holy Apostles and St. Aloysius Gonzaga, is by no means the least important.

Originating as it did along with the various Sodalities for the young, it stands among the choicest fruits of those confraternities. Father Sertorio Caputo was the first to conceive the idea of these inner bodies within the larger Societies. Seeing that in the Confraternity of the Nobles, which he had established at Aquilla, there were some who distinguished themselves by a more fervent piety, and showed greater aptitude for special advancement in the spiritual life than the majority of their companions, he thought it would be a good thing to gather these together into a chosen band, that he might give them deeper spiritual instructions, and form them to the practice of more sublime virtues. These meetings were called at first *Secret Sodalities;* later on

they were known as *Inner Circles*, a name which better expresses their origin and nature.

In Rome, at our Roman College, the first to adopt this idea and follow the example of Father Caputo was Father Caprini. He founded four of these Inner Circles. The first was for the nobles, the second for students, the third for other laymen. The fourth contained the choicest members from all the three circles, and was called the *Inner Circle of the Apostles.*

But the one who should be looked upon as the founder of these Inner Circles is Father Pompeo de Benedictis, who succeeded Father Caprini as their Director. He reduced the number of Inner Circles to two, one for the students and the other for the more generous youths, who, not satisfied with attending to their own sanctification, desired to work also for the welfare and the salvation of their neighbor. This last Inner Circle still keeps the name of the "Apostles." It was Father Benedictis' special charge. He extended and completed the rules and pious practises, procured its development, and established it so securely as to be virtually its founder. This was at the end of the 17th and the beginning of the 18th century.

This is not the place to relate the history of this Inner Circle, interesting though the account would undoubtedly be. I shall content myself with merely saying, that during the two centuries of its existence, it has always produced the choicest fruits of virtue. It has given excellent fathers of families to the world, exemplary priests to the Church, many and fervent religious to the different Orders, and even canonized Saints to our Altars.

To this day this Inner Circle, following its old traditions, continues to produce abundant fruits. It is frequented by about 70 youths, some still students, others having taken their degrees. They are mostly chosen from our flourishing Massimo College, but some come from other schools and from the University. They all belong to the Sodality of the Massimo College, or to the "Scaletta." They can only be admitted after they have made their first Communion.

They remain members during their whole school life, the University included; some even after taking their degrees still continue to attend the meetings. They are all youths of the better class, some belong to the best Roman families.

Every Friday evening after school hours the Inner Circle meets in the Sodality Chapel of the "Scaletta." There they spend about half an hour in various exercises of devotion. These functions are conducted without the least parade of ostentation, the spirit of the Inner Circle being one of absolute simplicity. All is done quietly and there is no elaborate music, but always the greatest recollectedness obtains.

While the Members are assembling, a good book is read aloud. Meantime some are busy performing sundry little practices of piety and mortification before a Crucifix, placed upon the ground. These practices are drawn by each from a tray placed beside the Crucifix, and consist of kissing the ground, saying certain prayers with the arms outstretched in the form of a Cross, etc., all done with simplicity and devotion and without a vestige of human respect, by the big as well as the little ones. They all love these exercises of piety, and if by chance the tray is not placed ready, they beg the Director to let them have it at once.

They then say the 5 Psalms of the Holy Name of Mary and the "Veni Creator." After this, the Director gives an exhortation; before beginning, he reads the announcements. These relate to the virtues to be practised, the visits to the Blessed Sacrament, the Holy Communions to be made by certain members, the names of those whose turn it is to visit the hospitals.

The exhortation itself is generally upon the virtues proper to their state of life, the sins and dangers they have to avoid; sometimes it turns upon some special occasion or feast. It is always given in the simplest way, which is particularly pleasing to the hearers, and they listen with the greatest attention and recollection.

After the discourse a short prayer is said, and all leave the Chapel saying, as they leave, the De Profundis three times for the deceased members. From the moment of entering the church, to their leaving, even while walking through the sacristy and the passages and stairs, they keep the strictest silence.

All these observances give these very simple functions a gravity and solemnity all their own; those even assisting at them for the first time conform to all the regulations and carry away with them a very salutary impression.

Besides this ordinary Friday meeting, there is, on the first Thursday of each month, the Monthly Retreat. The Sodalists meet together an hour and a half before the time of the Angelus, and after the usual devotions, the Director or some Priest chosen by him, makes the General Examination of Conscience. The special virtues to be practised during the month are spoken of, counsels suitable to the circumstances are given. The "Veni Creator" is said after this Examen; then follows the Meditation.

On the morning of the first Friday, Mass is said in the Chapel, and those who can without great inconvenience, receive Holy Communion in honor of the Sacred Heart. Many, being students, cannot dispose of their time in the morning; nevertheless, there are many who manage to attend this meeting, even though they must often run from the chapel afterwards to their lessons in the various Colleges, or to the neighboring Roman College, without taking any

breakfast. Many are so faithful to this reunion that they are content to fast till midday rather than miss the Communion of Reparation of the first Friday. Several have not missed once in three years, notwithstanding the bad weather or the distance from St. Ignatius'.

Besides these ordinary practices, there are the special ones, in preparation for the chief feasts of Our Lady, St. Aloysius, St. John Baptist de Rossi, their special patron; also, the Carnival, the closing of the Month of Mary, the Feast of the Sacred Heart of Jesus. These feasts are always kept with great solemnity, without however departing from the simplicity and gravity which characterise all the devotions of the Inner Circle. Benediction of the Blessed Sacrament is generally given, and in the last days of the Carnival and on the Feast of the Sacred Heart there is moreover Exposition of the Blessed Sacrament.

On the principal feasts of Our Lady, for the Month of May, and on the Feast of the Sacred Heart, it is usual to read out the "Crown," composed of the little flowers of piety gathered together by the members, and practised in preparation for these feasts. It is on this occasion especially that the fervor and good-will of members can be appreciated. I must confess that each time I have assisted at the reading of these "Little Flowers," I have blushed for myself in seeing that young students, free, in the midst of all the comforts of their homes and all their worldly surroundings, without the abundant helps that religious have, go beyond even what religious do in the matter of fervor and the spirit of devotion and interior mortification. Many practise Meditation, some both morning and night. The practice of the Examination of Conscience twice a day is quite usual, as well as that of spiritual reading, and visits to the Blessed Sacrament. Many are the victories over laziness, in cheerfully studying subjects they do not care about, in obeying in all things, in giving up their recreation time to do some good work, in bearing patiently injurious words, and even accepting in silence reproaches they have not deserved. Mortifications of greediness are always very numerous. Many are the acts of custody of the senses, especially of the eyes, while walking in the streets, some reciting the Rosary or other prayers as they walk, without lifting their eyes to look at the passers by, or the advertisements, or the stores. In the "Crown" of Little Flowers for the close of the month of Mary there were some who had offered the privation of smoking, during the whole month; others who had not drunk wine on the Saturdays; others who had accepted unfavorable judgments which they had not deserved; others who had practiced some bodily austerities. The fervor with which the members are animated make them constantly find fresh means of exercising acts of virtue. The "Crowns"

they offer Our Lady and the Sacred Heart are always full of flowers.

This year the Inner Circle made a three days Retreat at the beginning of the scholastic year. It was much enjoyed and was productive of much good.

The Inner Circle besides all these works of piety fosters also the practice of charity. The visits to the Hospital, which had been suspended for some time, were taken up again, thanks to the initiative of the Father Director. Six or eight of the members, chosen by turns, go every Sunday, to the Hospital "della Consolazione," to render all the services they can, with the greatest charity to the sick, just as our novices are used to do. This charitable work has been undertaken with great ardor, though it costs many of them no small effort. Besides serving the sick they also often bring them alms, either given them by the Father Director, or subscribed among themselves. On one occasion they found a poor workman who had been much injured while working at the Monument of Victor Emanuel; the poor fellow told some of the members, who were serving and consoling him, that he was in great distress on account of his family; he had nothing to support them with, or to pay the rent. The members, touched by the sad story, made a collection among themselves and brought him, the following week, money enough for the rent and for the immediate needs of the family. The wife of the poor laborer came in at the same time. When he gave her the money for the rent as well as the alms she asked in astonishment how he had got this help. The man pointed out to her the Members of the Circle who were at that moment attending to other sick people. The good woman, overcome by her emotion, ran to them, threw herself in tears at their feet, calling down upon them the blessings of Heaven and declaring them to be angels of Paradise. This incident greatly consoled the members and encouraged them in their zealous work.

The Catechism for children has also been taken up. Every Sunday eight of the older ones go to Porta Pia, and gathering together the children of the neighborhood in the garden belonging to the "Caravita," they divide them into classes and teach them the Catechism. Thus the youths of this Circle exercise themselves not only in piety, but also in zeal for the salvation of souls, and in the spirit of Christian mortification.

Their example of piety and reverence in church during the solemn ceremonies of old established feasts does much good to all. The chief of these functions are, the Visits to the Sepulcres on Maundy Thursday, the Visit to the Seven Churches, to the Holy Stairs, and the Burning of the petitions to the Saint Aloysius.

For the Visits to the Sepulchres they prefer going to the

least frequented churches. All who see them are struck by the singular modesty and gravity of these young sodalists, and people often ask who are those devout youths going about with such recollection.

The visits to the Seven Churches are generally made during the Paschal Time. On a Sunday evening they visit the Basilica of St. Peter, then the tomb of their saintly brother of the Inner Circle, St. John Baptist de Rossi, in the Church of the Trinità dei Pellegrini. On Monday morning after hearing Mass and receiving Holy Communion in a chapel of the Massimo College, they start for the visits to the other six Basilicas. They follow throughout the method of St. Philip, and take part with much pleasure and devotion in all the prayers and devout chants he instituted. This year, after visiting the Basilicas of St. Mary Major; St. Lawrence; Santa Croce, in Gerusalemme; St. John Lateran and St. Sebastian, we stopped for dinner at the Villa Santambrogio, most kindly lent us by the Proprietors. After dinner the youths amused themselves in the meadows of the villa, avoiding of course any noisy games, unsuitable to the spirit of penance with which the visits should be made. In all these visits the same spirit and the same customs are kept up as in the time of St. John Baptist de Rossi, who belonged to our Circle, as one may read in the memoirs he wrote of it, and of Father Galluzzi, the holy and zealous Director of his time. The visit to Saint Paul's closed the event.

The Visits to the Holy Stairs are also made, according to the ancient custom, three times a year, during Carnival, and Lent, and on the Feast of the Sacred Heart.

The Feast of the Burning of the Petitions to St. Aloysius is one of the best known and liked in Rome, as being the special feast of the young, and with a character all its own. These petitions, placed on the tomb of St. Aloysius on his Feast day, are left there during the whole octave. They are then carried upstairs to his room and enclosed in the coffin in which his holy body was placed before its first translation. From there they are carried to St. Stefano Rotondo, where the ceremony of the burning has for many years been performed, on one of the first Thursdays of July. The function begins with a procession of youths, representatives of the various sodalities of Rome. Then follow the members of the Inner Circle. Arrived in the middle of the Church all take their places on each side of the altar. This is prepared like a throne with the statue of St. Aloysius in the centre surrounded with flowers and candles. Before the altar, on a square of the pavement adorned with pictures and flowers, stands a tripod upon which the petitions are to be burned. When all are in their places a boy of the Inner Circle, twelve or fourteen years of age, and dressed like St. Aloysius in the novice's habit of the Society and in cotta and

biretta, recites the panegyric of the Saint. The gifts of the youthful orator, who is always chosen from among the cleverest and best of the speakers, the panegyric itself, always adapted to the occasion and to the age of the speaker and composed by one of our best preachers, make this discourse the most pleasing part of the function. Then follows a prayer to St. Aloysius, after which Cantors intone "Ut nos exaudire digneris," which is repeated by the whole body of people present. This is sung three times, each time in a higher tone. Meanwhile two youths begin to pile the petitions upon the tripod, and at the third repetition of the Versicle two others set fire to the mass. A column of smoke rises to heaven, accompanied by the prayers of all present. The Cantors then begin the well known hymn "O beato Luigi" (Oh blessed Aloysius). When the burning is well advanced the procession forms to go from the altar of St. Aloysius to that of the Blessed Sacrament, while the choir solemnly sings, the "Te Deum," as if to thank God for having already granted through the intercession of His Saint so many petitions of his devout clients. At the altar of the Blessed Sacrament the Tantum Ergo is sung and Benediction is given, and all is finished by the veneration of the Saint's relic; as you leave the Church you hear on all sides, "What a beautiful little feast, and how devout!"

The Inner Circle gives glory to God, not only by the examples it gives of the practice of piety and virtue, but also in its very amusements and feasts. The garden to which the members come on holidays through the scholastic year is not only an arena for gymnastics, but also for the practice of acts of charity, mortification and obedience. It is most edifying to see these boys gathered together in friendly groups, vieing with each other in giving up to one another. One playing a game will at once leave it, if it is wanted by another, and stand out himself rather than be selfish towards a companion. At the first signal of the Director, they stop all their games, going with readiness from play to the Visit of the Blessed Sacrament. They return to Rome in the appointed couples, all with much simplicity and smiling cheerfully.

The members of the Inner Circle realize the benefits accruing to them, not only for the practice of virtue, but also for the innocent amusements provided.

They love their Inner Circle and diligently follow all its practices. The ordinary Friday evening meetings, the Monthly Retreat, the other extraordinary meetings are always very numerously attended. They make every sacrifice to come, in spite often of bad weather, and even give up pleasant pastimes so as not to miss. They assist with the greatest attention and strive to draw profit from the devotions. They are remarkable among their companions at

school for their greater diligence, studiousness and progress.

Our Lord blesses this beautiful institution, never ceasing to load it with favors and even at times providing for its needs in ways little short of marvellous. It has often happened, that when the means were wanting for accomplishing some good work for God's glory, alms have flowed in quite unexpectedly, sometimes even the actual sum needed has been sent. It has been noticed almost every year that the five francs sent by the Inner Circle for the Feast of St. Leonard of Port Maurice, a former member of the Inner Circle, has been sent back by the Saint multiplied to 50 francs. Our Lord thus favors even materially this institution which works for the good of the young, who are so dear to His Heart.

Here are a few extracts from the letters of some youths who had frequented the Inner Circle, begging to be admitted as members; they will show the affection and esteem of the members for the Circle.

One thus writes: "I entreat you, Rev. Fr. Director of the Circle, to admit me as a member. I greatly desire this, because ever since I have been frequenting the Circle I have realized by the many graces I have received, what immense advantages are to be obtained from it. In the hope that my ardent desire may be granted, I am etc. . . ."

Another writes: "The undersigned, considering how necessary it is for the young to be fortified in the practice of piety, in order to withstand the world and to preserve intact the faith of our fathers; considering also how much good so many holy souls who have belonged to the Circle have done to humanity both by word and example; considering also his own great need of a school of charity and faith, begs to be admitted as a brother into the Circle of St. Aloysius."

A third says: "It is now 18 months since I have been frequenting the flourishing Inner Circle of St. Aloysius, to the great advantage of my soul. I must confess to you that in it I have found a thing I had not known before—but of which I greatly felt the need—I do not know if I explain myself aright. Having had the good fortune, thanks be to God, of being born in a Catholic family and of being educated in a Catholic College, I have had, ever since my first Communion, a great desire to serve God in a more special way than that of the ordinary sodalists of Our Lady. The means offered by the Sodality were not enough, I felt impelled to do something more. That something more I have found in the Inner Circle. What good it has done my soul! I may truthfully say that I have found in it a real help in the first moral combats I have been obliged to sustain during the past two years. It is for this reason, that all through the week I long so keenly for the precious Friday evening sermon. From it I obtain new comforts and lessons, and

carry away powerful means of resisting temptations and keeping myself in the straight path. I do not hesitate to say that if during this year I have done my scholastic duties better—my masters seem better pleased with me—I owe it in great measure to the Circle, and more especially to having made the Retreat you so wisely provided us. Moved by these reasons, though recognizing myself most unworthy, I beg to be admitted into the Circle which has already done such good to my soul."

*A List of the Sodalities aggregated to the "Prima Primaria" of Rome, under the title of the Most Blessed Annunciation from January 1st to December 31, 1907.*

| | Total |
|---|---|
| Italy (Rome 7—Naples 1,—Sicily 3,—Turin 9,—Venice 12) | 32 |
| Austria-Hungary | 107 |
| Belgium (West Bengal Mission 5) | 45 |
| Galicia (Poland) | 12 |
| Germany and Switzerland (German Brazil. Miss. 7) | 231 |
| Netherlands | 17 |
| France (Champ. 9,—France 31,—Lyons 12,—Toulouse 30) | 82 |
| Spain (Arag. 26,—Castile 13,—Toledo 9) | 48 |
| Portugal (Goa Mission 6,—Macao 1) | 23 |
| Mexico | 12 |
| England | 32 |
| Ireland (Austral. Miss. 10) | 28 |
| North America (Md.-N. Y. 37,—Missouri 106,—New Orl. 14) | 157 |
| Canada | 33 |
| South America (Colomb. 8,—Chile-Paraguay 10,—Ecuador 1) | 19 |
| California Mission 5,—Rocky Mount. 14,—(Japan 1) | 20 |
| Under the title of Immac. Conc. 563,—Other titles 335 | 898 |

*The Sum of All the Aggregated Sodalities*

| | |
|---|---|
| From the year of its foundation 1584, to Dec. 8th, 1854 | 5625 |
| From Dec. 8, 1854, to Jan. 1, 1904 | 20869 |
| From Jan. 1, 1904, to Dec. 31, 1906 | 2765 |
| From Jan. 1, to Dec. 31, 1907 | 898 |
| *Total,* | 30157 |

*Sodality Manul.* By Oct. 1, 1907, three editions, 15,000 copies, of Father Elder Mullan's Sodality Manual for the Children of Mary had been published. Evidently the work is much appreciated.

# OBITUARY

## Father Gregory O'Bryan

Father Gregory O'Bryan was a native of Halifax, N. S. He was born there on April 28th, 1858, being thus scarcely over 49 years of age when he died. He studied for a time at the Grand Seminary in Montreal, but felt himself called to the religious life, and in August, 1879, he entered the Jesuit novitiate at Sault-au-Recollet. After his two years noviceship and a further year spent in literary studies, Fr. O'Bryan was sent to St. Mary's College on Bleury street. A year later we find him in England at Stonyhurst for his philosophical studies. In 1885 his superiors sent him to St. Boniface, Man., to be one of the pioneers in opening this Jesuit College. He began his theological studies in Montreal, but was sent to complete them in Ireland at Milltown Park, Dublin, where he was ordained priest.

From the first, his superiors had remarked in him a wonderful gift of preaching, and after his ordination gave him time to prepare for this ministry by studying the Fathers of the Church and by giving missions under the direction of experienced Irish missionary Fathers. From Ireland he went to Roehampton, London, England, for his tertianship. The Lenten season of 1892 brought him back finally to Canada and inaugurated that missionary career, which, though short, was of unparalleled activity. Up and down Canada he travelled, and even into Newfoundland and the United States, seemingly incapable of fatigue. He was heard to say recently to one that showed surprise at his acquaintance with a certain priest, that he knew every English-speaking priest in Ontario—he might almost have said in Canada. There are few Catholic centres of any importance in which Father O'Bryan has not preached; few religious communities to whom he has not given retreats. He many times gave diocesan retreats. He was the counsellor of priests and people alike, and the confidant of bishops. His thorough acquaintance with the needs of every parish in a diocese made bishops seek his advice, while the work of conversion wrought in parishes caused pastors to seek eagerly for his ministrations.

Father O'Bryan was a most distinguished preacher. A tall, strikingly handsome man, of powerful physique, with massive head, strong yet noble features, he seemed ever to dominate his hearers. His voice, of singular strength and richness, heard in the remotest corner of the largest church, responsive to the changing passions, would capti-

vate or often appall the audience. A memory of marvellous tenacity and readiness served him admirably.

The dominant note in Father O'Bryan's character as a missioner was his utter self-forgetfulness. A fellow-missioner relates to us how Father O'Bryan always insisted on making his companion rest, while he would rise in time to say the earliest Mass and to hear any stray confession, and this after having preached several times the day previous, and having spent six and eight hours even till late at night in the confessional. Indeed it was surprising how little sleep he seemed to require.

But his health was being gradually worn out. Twelve years ago he fell ill in Halifax, and the physician then warned him that he had but ten more years to live unless he relaxed from this mode of life. Father O'Bryan was then but thirty-seven. At forty-seven he was condemned by frequent attacks of heart disease to give up forever the missioner's life.

In the meantime he did not spare himself. He would accept no holiday, refuse no mission: the good was waiting to be done, the grain was white for the harvest and he simply could not, even for a time, seek quiet and rest.

In 1896 a different field of work opened before him. A college for English-speaking boys was opened in Montreal, and to Father O'Bryan was entrusted the work of organization. The great missioner became an administrator, to break loose every now and then to preach a mission or give a diocesan retreat. In 1902, the Rev. A. E. Jones being named Rector of Loyola, Father O'Bryan was once more free to go on the missions, and he availed himself of his opportunities to the full.

Early in 1905 his friends noticed that the great missioner showed unmistakable signs of fatigue. His heart had weakened under the strain. In August, 1905, Father O'Bryan was once more Rector at Loyola, but this time chained to his post. This was the most trying period of his life. To a man of his boundless energy and activity, to remain quiet in his room or on the same flat, not to go up stairs, not to walk fifty yards from the door, not to speak in public, even to the boys more than a few words—under pain of risking an attack of heart disease, each one of which caused intense pain and any one of which might prove fatal—this was his Purgatory. His ardent, impetuous nature, chafing at all obstacles, carrying all before it by main strength, had to adapt itself to the narrow bounds of college life, and to the detailed monotony of college routine. It was a school of patience, resignation and gentleness, in which the kindness and generosity of the rector shone more conspicuously than even in the missioner. A trial peculiar to himself was that of being frequently misunderstood by those who did not

know him. He was thought by some to be unsympathetic, and even at times, by those who misinterpreted his jokes, somewhat sarcastic. On the contrary, he was one of the kindest of men. He never deliberately gave pain, and whenever made aware that someone had taken offense at some remark of his, he was never satisfied till he had made an ample apology.

Though generally feeling well and outwardly the picture of robust health and colossal strength, yet death was ever near him. He lived in the thought of death. If ever he was tempted to forget it, a sharp attack would recall to him the fact that at any moment he might have to face his God. One of the worst of these attacks was at Father Doherty's funeral. He seems to have thought himself dying, but the attack passed off, and Father O'Bryan, as if nothing had happened, took his place amongst the clergy who were reciting the office of the dead. The disease was slowly gaining on him. Absolute rest and absence of all worry might delay the end for years.

On Monday evening, June 3rd, the Loyola College Old Boys' Association, which Father O'Bryan had organized, held its annual meeting. When the refreshments had been got through, and the speeches by "old boys" and present students had been delivered, Father O'Bryan rose and gave a stirring address.

On Thursday, June 6, 1907, the day of his death, he set out for Sault-au-Recollet to attend the funeral of an old friend and fellow novice, Father Danel. Father O'Bryan seemed in his usual health all evening, went to supper with the community, and to prayers in the chapel. A little later his friend, Dr. McCarthy, came in to have a chat, and after examining him advised him to remain quiet, as he had overexerted himself. Towards half-past ten Father Doyle, hearing him cough, got up and came, as he had often done before, to listen at his door, whether all was well. He found him seated in an armchair in the middle of his room. A feeling of suffocation had come upon him, and he had got up out of bed. "I am not well at all," he replied to Father Doyle's query. "Then I shall send for the doctor." "No, do not disturb him. It is only a difficulty in breathing." But Father Doyle persisted and the doctor was summoned. A second doctor was called when the injections administered took no effect.

As soon as Father O'Bryan learnt that he was in danger, he asked for the Last Sacraments and made his last confession. Almost immediately afterwards he was seen to be sinking rapidly. The rest of the community were hastily aroused. Father O'Bryan was conscious almost to the last breath; calm and collected, though gasping for breadth, he replied to the questions put to him; gasped out pious ejacu-

lations, and quietly ceased to breathe while his brethren, kneeling around him, recited the prayers for the dying. He was buried at the Sault.—R. I. P.

## Father Henry Baselmans.

Father Baselmans was born the 8th of March, 1836, in the little village "Meerveldhoven," Holland, in the diocese of Bois-le-duc. His parents were well-to-do and pious farmers.

At an early age Fr. Baselmans and a younger brother, John, felt inclined to study for the priesthood. Accordingly they began together, and walked daily to the Latin schools in the city of Eindhoven, a distance of three or four miles. Later they finished in the seminary of the diocese, and when they presented themselves for ordination to the priesthood on June 2, 1860, John was found too young, and was sent to teach in a college of religious until he would have the required age for the priesthood.

Henry was ordained, and almost immediately after his ordination he asked the consent of his parents and of his bishop to enter the Society of Jesus in America. The permission obtained, he crossed the Atlantic, and entered the Novitiate at Florissant, Mo., September 8, 1860.

Having spent two years there he was sent to the St. Louis University, St. Louis, Mo., to take charge of the Catholic negroes, and to do some teaching in the university.

A couple of years later superiors appointed him assistant pastor in St. Xavier's parish, Cincinnati, O., and Chaplain in a large hospital. There Fr. Baselmans remained until the summer of 1888, and there he took his final vows August 15, 1872.

In looking over the labors of Fr. Baselmans for the years spent in Cincinnati, we find that besides being assistant pastor he faithfully and zealously attended to hospitals, pest-houses, homes of the Good Shepherd and such like work.

Just one short year he was pastor at St. Charles, Mo. He longed for harder work, and obtained it. At the end of 1889 he was called to Chicago, made assistant pastor in the Holy Family parish and Chaplain of the Cook county institutions at Dunning, This latter office he held for fifteen years, laboring with the greatest zeal and edification among the poor and unfortunate. Neither rain nor shine nor any kind of weather could keep him from that field of arduous labor—as both the people at Dunning and the charitable who visit it testify with admiration and enthusiasm—until his health gave way in September, 1904. And yet, to the last he clung to his confessional in the church.

He gave the greatest edification to all who attended him in his last six weeks' sickness. He died June 20, 1907.—R. I. P.

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## Fr. Joseph Roduit, s. j.

At Spring Hill College, on the morning of the 27th July, 1907, in his ninetieth year, died Fr. Joseph Roduit. He was among those who, with Rev. Fr. Anderledy and Fr. Villager, in the Swiss Revolution of 1848, were driven from their native land and came to labor in America.

Fr. Joseph Roduit was born in the Valley of Bagnes, in Switzerland, on the 28th of March, 1818. At an early age he learned to unite physical labor with mental work. Until his seventeenth year his education was such only as a secluded village could afford. When the season permitted, he attended the village school, and applied himself assiduously to his studies. A desire for the priestly dignity seemed to be the spur, which ever urged him on to greater efforts. The spirit of piety that permeated his work at home and at school, led his parents to believe, that his desire for higher things was not without foundation. When, amid great difficulties he acquired sufficient knowledge to enable him to begin higher studies, he was sent to the Jesuit College of Sion. His exemplary assiduity and piety marked him above his companions. After two years at Sion, having told a trusty friend his desire to enter the Society, he was exhorted to apply to the Provincial. He accordingly applied to the Provincial, and entered the Novitiate of Melan in Savoy. He made his Juniorate at Friburg, and after teaching at Sion and Estavailles and the boarding school of Friburg, he began in 1846 his Theology at the Friburg Scholasticate.

It was in his second year of Theology, that the Protestant and Catholic parties of Switzerland rose in arms against each other. The Protestants captured the citadel of Friburg, and after holding a council against the upholders of the Church, passed a law banishing the Jesuits.

Thus far Fr. Roduit, had on two occasions given signs of that character so simple and so admirable in its after manifestations. The first occasion was at the college of Sion, just before entering the Society. His father died. Young Joseph asked his mother with trembling agitation. whether her necessities would oblige him to give up his noble vocation. When she answered, that with great difficulty, the family might support him at college, he returned with joy to his studies. The second occasion was the circumstance which brought him to America. When he escaped in 1848 into Piedmont, the Provincial there, finding his houses overbur-

dened with numbers, proposed that any one who should feel himself inclined to the Missions, should appear before him. Fr. Roduit, with simple confidence in God, presented himself before him, and told him, that although he felt no very special inclination for the Missions, nevertheless, he would leave himself in the hands of the Provincial. He was sent to America.

He left Harve, March 25th, 1848. On the steamer with him were: Frs. De Chaignon, Essaina, Brunner, and the Scholastics: Messrs Imsand, Montagne, and Theobald Butler, of whom the last named is still living. He arrived in New Orleans on the 19th of May, 1848, and was sent at once to Spring Hill to prepare for Ordination. In August, the same year, in the Chapel of the Visitation Covent, Mobile, he received Holy Orders at the hands of Bishop Portier. After ordination, he set out for Grand Coteau College, there to act as Prefect.

The next year, 1850, he was made Spiritual Father, and at the same time assisted Father Rocoffort in his Parish work. He also assisted Fr. Abadie in St. James' Parish. Several incidents occured, which prepared Fr. Roduit for his coming Rectorship. He was once instructed to take care of Fr. Rocoffort, his pastor. The Rector had given to Fr. Rocoffort, at short notice, a sermon of some importance. Having found Fr. Rocoffort with a pair of scissors, leisurely cutting old papers, he ordered Fr. Roduit to see to that sermon! It is easy to picture Fr. Roduit approaching his Pastor, and saying. "I think, Father, you have a sermon. I think so. I have been appointed, you know, to accompany you." Fr. Rocoffort continued cutting papers, till it was time to start for the church, and then delivered one of the most magnificent sermons ever heard there. Fr. Roduit never forgot the lesson, and often used this experience in after life, to warn his Scholastics against the error of rash judgment.

The College of Grand Coteau was reopened in 1856. Fr. Roduit was installed Vice-Rector. It was a strange coincidence, that his Provincial wrote about the same time, recalling him to Europe. The matter was referred to the General. It was decided to allow Fr. Roduit to remain in the United States.

Fr. Roduit afterwards labored in the missions of Louisiana until 1884, when he returned for the last time to Spring Hill. Here he was for many years Chaplain to the Visitation Convent, missionary in the outlying portions of Spring Hlll, Spiritual Father to the College, and a favorite Confessor of the boys. In 1878, he celebrated the Golden Jubilee of his entrance into the Society, and in 1901 the Jubilee of his Last Vows. About this time, owing to his advanced and feeble health, he was relieved of all burdens and offices. His death, which took place on July 27th, 1907, was singularly blessed

by the presence of the Fathers and Brothers of the various houses of the Province, who were gathered in Spring Hill for their annual Retreat.

Fr. Roduit was remarkable through life for his childlike trust in God, his attention to duty in all its details, his tender piety, his deep sense of gratitude towards his benefactors, and his love for his spiritual children. In his devotion to the Blessed Virgin, he was never weary of telling his beads. His favorite custom was to pray each day for each member of the Province, and he used to say that he was glad there was one way left for him still to help the Society. It is noteworthy, that in his extreme old age, good Fr. Roduit would not inconvenience the Infirmarian by having his meals brought to his room, but was as faithful as the yonngest of the community in things appertaining to common life. When he could no longer say Mass, owing to loss of sight, he was most exact in attending daily Mass, at which he received Communion. Such was his sense of gratitude, that in his ninetieth year, he still spoke of those who had helped him in entering or persevering in the Society, as of men who had lifted him up from doubt and despondency to the "the hope that confoundeth not". Deep also was his gratitude towards those who read to him any spiritual book or a portion of the Scriptures. The mention of the name of God and His Saints, always impressed him sensibly, and in his last years, the mention of things spiritual, roused him to the vigor and mental energy of youth. Thus prepared, it was easy for his soul to pass to the goal of his expectations. *Ubi thesuarus vester, ibi et cor vestrum erit.*—R. I. P.

## Father Angelo Coltelli

At 12.20, Sunday morning, August 18, 1907, Father Angelo Coltelli breathed his last most peacefully and tranquilly in the Lord, at Santa Clara College, having previously received all the sacraments of the dying, with the final absolution and plenary indulgence *in articulo mortis* at the hands of Rev. Father Gleeson, Rector of the College. At the time of his death he was 57 years old, and of these he had spent 34 in the California Mission.

Fr. Coltelli was born Oct. 2, 1850, at Pisa, Tuscany; and there he had made very fair studies in Latin, Greek and Italian literature, under his parish priest, before he finally resolved to dedicate himself to God in the Society of Jesus, in 1868. The novitiate of the Turin Province was then at Monaco, Principality of Monaco, on the confines of France and Italy.

During his juniorate Brother Coltelli suffered considerably from intestinal troubles, and these ailments manifesting

a disposition to become chronic in his first year of philosophy, his provincial, Rev. Father John Matthew Civavegna, resolved to send him to California, earnestly hoping that the change would benefit him. The hopes were fully realized; and Brother Angelo, continuing his philosophy at Santa Clara, grew rapidly stronger, though the ailments never entirely left him. Philosophy had been begun at Monaco, under the noted professor, Father Jerome Raffo; and the second and third years of the course were made at Santa Clara, under Father Charles Pollano, a veteran professor, known to the earliest Woodstockians.

Philosophy over, Mr. Coltelli was assigned, 1874–75, to Santa Clara College, to teach 5th Latin and Greek, and also Italian, doing duty besides as one of the prefects of discipline. Here he spent six successive years of most earnest and successful work. From 1878 to 1880, he was almost wholly employed in the laborious duties of prefecting, wherein he had proved himself to be thoroughly efficient and entirely reliable. His chief scene of labors in that line was the First Division, or Senior dormitory, which he kept in conjunction with Father Francis Veyret. It was during the dormitory years, 1875–76, that both of these noble men came unfortunately to be great sufferers in one of those serious disturbances, and rebellions against authority, incidentally to be met with in the annals of all large educational establishments. The kind providence of God, however, and the help of their angel guardians, brought them safe out of what proved to have been the skillful and well-laid plot of a few malcontents. These were promptly expelled to the number of 18; and the remainder of that year passed in peace and quiet. Father Aloysius Varsi was president at that time; and to his timely vigor the happy outcome was largely due. But both Mr. Coltelli and Fr. Veyret suffered for a long time from the effects of that trying ordeal. Yet, as is always the case, in the ways of God, good came of it; all who had taken part in the outbreak repented afterwards of their youthful folly. One of them, a Protestant, a few years after, when the hand of death was upon him, humbly and earnestly called for Fr. Veyret, whom he had so much wronged, and, amidst tears of sincere sorrow for his misdeed, was by that pious and forgiving man prepared, and received into the Church, and so passed safely, as we may trust, into his eternity. Another, a Catholic, also died within a few years; but happily, not before he had sincerely and sorrowfully acknowledged his fault, and been prepared for death by one of our Fathers of the College.

At the opening of the scholastic year, 1881–82, Mr. Coltelli was sent to Woodstock for theology, following the short course therein; and in 1883 he was ordained by Cardinal Gibbons, Easter week. He returned immediately to Cali-

fornia, and the year 1883–84 found him once more stationed at Santa Clara, with more or less the same duties of teaching and prefecting as before.

Having a decided relish both for mathematics and music, he now devoted considerable time to these, and became so proficient in them as to be largely employed in those branches either at Santa Clara or St. Ignatius, San Francisco.

Fr. Coltelli was excellently versed in Latin and Greek, teaching some of the highest classes of those languages successively in both colleges of the Mission, especially after ordination. Being a poet of renown, notably in Latin, he was frequently called upon in that quality, as both theologians and philosophers at Woodstock in his time may still remember. He was for some time professor of rhetoric to our juniors at the Novitiate of the Sacred Heart, Los Gatos. His tertianship was made at Santa Clara, 1888–89, under Father John Pinaser. Fr. Pinaser used to tell his tertians that the "third year" with its sequel, the final vows of the Society, was the last mile-post ahead in a Jesuit's life; and then he had only the end of all things mortal to look forward to, death.

The years following the tertianship, and his last vows on Aug. 15, 1889, were spent partly at Santa Clara, partly at St. Ignatius; and it was at the former place death came to Father Coltelli as the result of what was most probably "galloping consumption," in the broader sense of the term, covering not only rapid disintegration of the respiratory organs, but also of the digestive and assimilative. As a result, for several months prior to his death he had almost completely lost his voice; while his feebleness and emaciation were such as to call forth pity in those who had known him in his strenuous and robust days. Plainly and perfectly realizing his own condition, while at the start he fought off the attack bravely and persistently, hoping on for a victory, yet he finally saw that death was drawing near; and then he faced it like a hero, and thought no more but of making the final preparation for its coming with a whole-souled resignation of himself into God's hands.

For about three weeks or so before his death, unable longer to say Mass, he asked and obtained permission to receive daily; and for this he would come himself to the domestic chapel, until this effort he had also to give up; and from that on, daily communion was brought him in his sick-room. Thus fully armed, not only did he not fear the approach of the end, but, humbly trusting in the fatherly goodness of God and the infinite merits of Christ, rather welcomed death's coming with genuine joy.

Those who knew Fr. Coltelli intimately, realized what an ingenuous and straightforward a man he was; how sincere and earnest a friend; a scholar of high attainments; but best

of all, a religious of true and deep piety, and solid, manly virtue, an humble and loyal son of St. Ignatius and the Society. These qualities gained him many a warm friend both among his pupils and the general public with whom he came in contact in his professional and priestly duties.—R. I. P.

# VARIA

St. Andrew-on-Hudson. *The New Chapel.*—When the plans for St. Andrew were drawn up, some nine or ten years ago, no special provision was made for the domestic chapel. It was the conviction of those who had projected the idea of a new novitiate that the chapel should not be hidden away in some obscure corner, and inaccessible to the lay visitor; it should be a building apart, and relatively as magnificent a structure as the Novitiate itself. As the cost of such a building, however, would entail too heavy a debt, it was deemed advisable to wait until some benefactor or benefactress should come forward and volunteer to defray the expenses. Meanwhile, the community exercises could be held in a room adjoining the lower cloister. So it was during the past five years. But the old Frederick chapel was never replaced. The novice sacristans, true to the traditional spirit, vied with one another in their efforts to convert the little room into a Garden of Paradise; but the chapel was, at its best, rather cheerless. The surroundings were such as refused to be idealized, the illusion was never complete. Such at least was the verdict of those who loved to think of their noviceship and Juniorate days in the South; and surely we must credit the older generation with the unbiassed judgment that comes with maturity. Now, however, that the new chapel, thanks to the unsolicited generosity of Mrs. Ryan, is no longer a mere possibility, the most pronounced lover of the "good old days" would be slow to institute comparisons in any way unfavorable to St. Andrew.

The feast of St. Stanislaus was suggested by Mrs. Ryan as a fitting occasion for the consecration of the chapel. About a week before the feast, however, Archbishop Farley wrote that it would be impossible for him to perform the consecration on the day appointed, since the convention at Baltimore obliged him to cancel all previous engagements. As His Grace would not hear of anyone but himself officiating at the ceremonies, it was decided to postpone the services a few days. Archbishop Farley accompanied by his secrearty, Fr. Lewis, arrived on the night of the 18th. An informal reception was held in his honor. Greetings were offered by representatives of the novices, the Juniors, and the Tertians; and at the close his Grace was asked by Fr. Rector to make a short address to the community. It was a pleasant reminiscent speech—or rather chat—on a subject Ours have often heard him touch on—the high esteem and affection in which he has always held the Society; an affection, it may be remarked, that has not been an idle boast, but has on many occasions, to the knowledge of St. Andrew, at least, proved itself to be quite sincere.

On the following morning the consecration of the chapel was begun. The ceremonies, of course were conducted in private, those only being admitted who took an active part in the service. At the Solemn High Mass that followed, besides the community, there were present upwards of 80 distinguished visitors. No distinction of creed had been made in drawing up the list of invitations, and it was gratifying to see the Protestant section of the neighborhood fully represented. One gentleman, a prominent banker of Poughkeepsie, speaking afterwards of the ceremonies, was heard to say, "I often remark to my wife that it is in just this our religion is chiefly wanting. There is very little appeal to the heart. If there were more of the external in our devotions I think our churches would not appear so cold and forbidding." Fr. Richards had come on from Boston to act as celebrant. Rev. Fr. McCluskey and Fr. Dinand, of the West, were deacon and subdeacon respectively. The singing must have been of an exceptionally high order, for although the choir was composed of about 40 Juniors, we have it on the authority of the Poughkeepsie News-Press, a paper that prides itself on the accuracy of its statements, that "Nearly two hundred of the students, priests and brothers at the Novitiate sang, and the great unison of so many men's voices made the Gregorian music of the occasion most impressive." The sermon, preached by Fr. Campbell, was pronounced by one eminently qualified to pass judgment, a master-piece of pulpit oratory. The bestowal of the papal benediction by Rev. Fr. Provincial brought the service to a fitting close. Luncheon was then served in the basement. Besides those already mentioned, there were present Fr. Wynne, Fr. Smith, Fr. D. J. Quinn, Fr. Magrath, and Fr. Himmel.

That evening, Bishop Collins arrived. With characteristic generosity he had secured faculties from Archbishop Farley to consecrate the nine side altars in the chapel, and a tenth that had been erected in the basement. On Wednesday three were consecrated, on Thursday five, and on Friday the two remaining altars. It was a fatiguing task, lasting from three to four hours each day, but to the large-hearted Bishop a labor of love.

Perhaps, the first impression one receives on entering the chapel is that the characteristic note is one of tasteful simplicity; and this seems to be the consensus of opinion. There is nothing glaring, nothing that stands out prominently and detracts from its surroundings. Naturally the eye turns to the main altar, as forming the central feature of the whole, to which all else is subordinated. Still there is no want of proportion felt, for the side chapels are, relatively speaking, of equal beauty. The main altar, dedicated to the Sacred Heart, is made entirely of

Italian marble ; like the side altars, barring that of St. Stanislaus, it is the work of Mr. John Mullan, of Baltimore. The centre panel, flanked on either side by two pilasters, is a beautiful bas-relief representing the Last Supper. It is the exact counterpart of the front piece adorning the high altar in St. Ignatius Church, New York ; those who have seen the latter will recall the life-like expression on the faces of the figures. Surmounting the tabernacle is a dome, about two feet in height, and supported by four columns of Pavanazza marble. The altar, cost $6000.

The sacristy, like that in the upper church of St. Francis Xavier, is semi-circular. Back of the sacristy, and facing the Hyde Park road, is the Ryan crypt, where the bodies of Mrs. Ryan and her children shall some day rest. This, by the way, is indicated by a modest marble tablet on the epistle side of the sanctuary, which bears the following inscription "Erected in honor of the Blessed Sacrament—Please pray for those who are buried beneath." The sanctuary lamp, presented by Mr. W. J. Feeley of Providence, in memory of his wife, is far superior to those seen in many of our city churches. The sanctuary itself, extends almost the entire width of the chapel, and is not dwarfed by the juxtaposition of the altars of Blessed Virgin and St. Joseph. These and seven remaining altars—St. Ignatius, St. Aloysius, St. John Berchmans and St. Stanislaus on the Gospel side, St. Francis Xavier, St. Peter Claver and St. Alphonsus Rodriguez on the right, are set in alcolves, raised a few inches above the level of the floor, and running parallel with the body of the chapel. The two altars dedicated to the Blessed Virgin and St. Joseph, are the generous offering of a lady who wishes her name withheld. The marble chosen is that known as Pavanazza, streaked with light lines of blue, and here and there tints of gold. It contrasts pleasantly with the marble of the central altar, in color a mean between a dull and a polished white. The costly candlesticks and crucifix on the Blessed Virgin's altar are the gift of Mrs. Halliwell, of Providence, whose son is now a Junior. The third place of honor has been appropriately assigned to St. Ignatius' altar. It is a splendid expression of Catholic devotion, and derives special interest from the fact that it was donated by the parents of one who was long associated with St. Andrew, Fr. Joseph Smith. All the appurtenances of the altar—candlesticks, crucifix, altar cloths, etc.—bear the invocation, SANCTE PATER IGNATI, ORA PRO NOBIS. As Fr. Smith humorously remarked, this precaution was taken to ensure their not being used on altars for which they were never intended. The crucifix, it should be added, will always be of historical interest to the province. Fr. Purbrick gave it to Fr. Smith, as a token of his gratitude for the kindness the latter had invariably shown him during his stay at St. Andrew. Fr. Purbrick had received it from Fr. General (Fr. Mar-

tin) in 1897, as he was on the point of sailing to this country to assume the post of Provincial. In the piece of wood running lengthwise are imbedded many little stones gathered in the Holy Land and other places of historical significance. A detailed account of these sacred scenes may be found on the back of the crucifix. It runs as follows.

Croix du bois d'un cèdre du Liban, contemporain de Salomon.—Croix intérieure du bois des Oliviers de Gethsémani du temps de N. S. J. C. PIERRES-RELIQUES DES QUATORZE STATIONS DU CHEMIN DE LA CROIX, et des lieux suivants: de la Nat. de la B. V. M.—Mais. de S. Joseph:—Mais. de l'Ann. de la B. V. M.—M. de la Visitation—Lieu de la Nat. de S. Jean B.—La S^e^. Crêche. La. . . . . des Innocents —Lieu du Bapt. de N. S. J. C.—Maison de Lazare—Lieu de la Transfigur. de N. S.—Sépulcre de Lazare. S. Cénacle—Lieu de l'Agonie—Scala Santa—Colonne de la Flagellation —Ecce Homo—Voie douloureuse—Lieu du crucifiement—Pierre de l'Onction—S. Sépulcre—Lieu où fut lapidé S. Etienne—Sépulcre de la B. Vierge Marie—Lieu de l'Ascension de N. S.—Lieu da l'Invention de la S^e^. Croix.—Then follows—A ce crucifix sont attachées toutes les indulgences du Chemin de la Croix.

Written in a familiar hand are appended the words: Dono dedit A. R. P. N. L. Martin, S. J. Ed. Ign. Purbrick, S. J. The crucifix has been mounted in brass, and bears at the base the inscription,

IMAGINEM · CRVCIFIXI
QVAM · EX · LIGNIS · SANCTÆ · TERRÆ
LAPILLISQVE · FABRICATAM
ADM · R. P. LVDOVICVS · MARTIN · PRÆP · GEN · S. I.
R. P. EDVARDO · IGNATIO · PVRBRICK · S. I.
DONO · DEDIT
HVIC · APTATAM · ARÆ
PHILIPPVS · HENRICVS · SMITH
EIVSQVE · FRATER
GRATI · ANIMI · CAVSSA
POSVERE
QVORVM · LITANTES · MEMENTOTE

It is only proper to add in this connection, that the censer used in the Mass of Consecration was blessed by Pius X, and is the gift of Fr. Smith's sister-in-law. St. Stanislaus' altar, the first on the left as you enter, is readily recognized as the vow-altar of Frederick. It is due to the offering of $1000—the gift of Mrs. Peter McDonnell, whose son Robert graduated from Fordham in 1897—that the altar has been so much improved. So thorough, indeed, has been the renovation thus rendered possible that many do not hesitate to pronounce the altar the prettiest of any in the side chapels. No doubt the memories that cluster round the little altar

tend to color one's judgment, yet allowing for all bias, the chapel is conspicuous among the rest. The wax model, enclosing the relics of St. Maximus, has been retouched while a beautiful marble statue of St. Stanislaus completes the additions and alterations that have been made. On the side is a tablet with the simple inscription. "In your prayers remember Peter McDonnell, his wife Charlotte, and their children."

The five remaining altars were presented by Mrs. Ryan. It is to her too that we are indebted for the stations, which I believe, are the models of those to be seen in the Richmond Cathedral. They are the work of Mr. Armin Sibbel, of N. Y., as are also the statues of the Blessed Virgin, St. Joseph, and St. Stanislaus. The statue for the St. Alphonsus' altar is now in the making; the benefactor does not care to have his name mentioned.

The following extract taken from a letter of Fr. Richards to Messrs. Arnold, Locke & Co., of Brooklyn, gives a very accurate description of the windows and of the oil paintings soon to form a background for the sanctuary. "Our plan for the windows in general is as follows. As the chapel is to be dedicated to the Blessed Sacrament, and particularly in memory of this year when the Holy Father, Pius X, has published his important Decree on Daily Communion we think it well that the windows should constitute a history of the Blessed Sacrament in its Prophecy from the beginning of the world, its accomplishment by Christ our Lord, and its continuation down to the present year and the decree of the Holy Father. Moreover, as the chapel is in charge of the Fathers of our Society, we deem it fitting and instructive for our members, that the history of the Holy Eucharist in modern times should include its connection with our Society and some of the chief favors and graces that we have received from It. We have therefore made out a series of subjects, embodying as far as possible this plan. Before giving a list of these subjects, I would remind you that there are in all eight large windows, four on the west side of the chapel, and four on the east. These are so ample in size as to be capable of receiving great groups of figures. There are two much smaller windows situated at a high level in the sanctuary. There are in addition three great panels for oil paintings in the sanctuary itself, one above and behind the main altar, the other two glancing it at a small angle. Now we think that these three oil paintings should be a part of the series of subjects, together with the large windows. The small windows we think should be filled with adoring angels or some similar figures. This being premised, the series of subjects would be as follows:

On the west side would be the Preparation for the Holy Sacrament.

In the Sanctuary, its Accomplishment.

On the east side its History to the present time.

The particular subjects would be as follows:

West Side:

1. Next the door: First Type of the Blessed Sacrament. Melchisedech, Priest of the Most High God, offering sacrifice in Bread and Wine. Abraham and his followers adoring.

2. Second Type of the Blessed Sacrament, the Paschal Lamb. The Jews before their departure from Egypt, standing girded, eating the Paschal Lamb, the Door Posts sprinkled with its blood, and the Angel of Death passing by leaving the house unharmed.

3. Third Type of the Blessed Sacrament, the Manna in the Desert. The children of Israel gathering the Manna under the direction of Moses and Aaron.

4. The Promise of the Institution of the Blessed Sacrament. Our Lord Jesus Christ on the shore of the Lake of Genesareth promising to give His Flesh and Blood as food and drink for the life of the world. The Jews, some protesting, others doubting, some disciples turning away in unbelief. Peter at the head of the Apostles accepting and professing faith.

Sanctuary—Oil Paintings.

1. Establishment of the Blessed Eucharist at the Last Supper.

2. Altar piece: The Crucifixion as the Great Sacrifice, of which the Blessed Eucharist is the continuation and the mystical repetition.

3. Beginning of the history of the Blessed Eucharist in its action upon the Church. The Communion of the Blessed Virgin Mary at the hands of St. John.

East Side—windows.

1. (Next Altar) Communion of St. Ignatius and the First Fathers of the Society of Jesus, when taking their first vows in the chapel of Montmartre.

2. The Revelation of the Sacred Heart in the Blessed Sacrament.

3. All the Saints and Blessed of the Society of Jesus worshiping the Blessed Sacrament and deriving their strength from It.

4. The Holy Father, Pius X, issuing the Decree on Daily Communion. Representatives of the various Orders and the Hierarchy and the Generals of the Religious Orders, including Fr. Louis Martin, S. J., receiving the Decree from his hands."

The basement, in length and width as large as the chapel, is used for entertainments, debates, elocution classes, and other purposes of a like nature. For want of a more precise term, it is commonly known as the Hall. The name, I say, is misleading; and for several reasons. First, it is an obvious misnomer now-a-days to style a part of the Novitiate a Hall or Auditorium, since the plays, entertainments, etc.

are only such as the most finical critics could not but approve of; secondly, its proximity to the chapel gives it a tone not usually associated with places of amusement; and lastly, a reason that might well have come first—it is also made to do service as a chapel. Eight side altars, one of which has been dedicated to the martyrs of the Society, have been placed in the angles formed by the pillars supporting the main chapel. However, this arrangement does not detract from the main object of the auditorium, as the partitions are screened from view by the use of curtains. The Hall can easily accommodate 200 spectators. Mr. Donnelly, of Pittston, has very generously furnished us with the chairs.

The stage, though narrowed in compass by the dressing rooms on either side, is wide enough to allow the actors sufficient space to do justice to the heaviest rôles in Shakespeare's plays. The scenery is as yet very simple much resembling that of the Elizabethan theatres. Opening into the small passage adjoining the basement is an entrance, which enables lay visitors, who would otherwise be debarred from access through the cloister, to gain a view of the chapel from the gallery which is out of the cloister limits. The quadrangle, of course, is cloistered.

It will have been seen from the above account, that, though the chapel owes its existence to the munificence of Mrs. Ryan, there have not been wanting others to follow the example of generosity she has set. In this respect the Novitiate has been blessed beyond all expectations. Though St. Andrew is still in its infancy, the roll of benefactors is long, and yet many a name shall have to be added to the list before the house shall cease to be dependent on the "arca seminarii."

It is unnecessary to speak of the gratitude that Ours owe these devout Catholics: the best we can do in return is to think of them in our Masses and prayers.

AUSTRIA. *Innsbruck. Fr. Fonck.*—Towards the end of June, Father Fonck returned from the Holy Land. He has given since then several short talks to the seminarians and scholastics on the impressions of this his second trip to the scene of Our Lord's labors, and on the privilege of his half hour's private audience with the Holy Father. Father Fonck's work on the true method of scientific study in Sacred Scripture, prepared by special request of Very Reverend Father General, is in press.

*Retreats.*—During August and September four retreats were held in the Convictus. From the 5th to the 13th of August Father Fonck gave the exercises to twenty-six Priests; from 16th–20th Father Schmid conducted a retreat for sixty-two students, and Father Mickel had charge of the exercises from 26th–30th, and from Sept. 2d–6th. At the last two 170 secular priests were in attendance.

*Alumni Meeting.*—News has reached the Seminary of an enthusiastic meeting of former students of Innsbruck held at Marquette University, Milwaukee on July 24th. It was the fourth annual meeting of the American Alumni and was attended by seventy-five of the one hundred and fifty members in the society; Archbishop Messmer celebrated the Mass with which the meeting began. A Committee was appointed to prepare and send resolutions of condolence to the Seminary on the death of Father Nilles, and fifty dollars was subscribed for the "Papa" Nilles fund founded for poor students at Innsbruck.

*Attendance in the Convictus.*—There was some fear, owing to the increase of one hundred krones in the price of tuition and board, that the number of Seminarians this year would be small. But such is not the case. At present there are 244 convictors in all—besides many who are obliged on account of lack of room to lodge in private houses in the city. Twenty of the theologians are living in the "Schwarzer Adler," a building situated opposite the scholasticate—eight came this term from the States.

*Bishop Döring.*—R. Heinrich Döring, S. J., who has recently been consecrated Bishop of Poona in East India, makes the nineteenth convictor that has been raised to the dignity of the purple. Bishop Döring studied in Innsbruck in the years 1880–82, and entered the Society of Jesus in 1890.

*Fr. Hurter's "Nomenclator."*—Fr. Hurter has published a revised third edition of his "Nomenclator," and his very fine "Helps for the Exercises of an eight days Retreat." Fr. Flunk's "Eschatology of Old Israel," (1st part) has appeared. Fr. Müller has edited a booklet entitled "Acta Pii X Modernismi errores reprobantis collecta et disposita." Contents: 1) Allocutio of April 17, 1907, 2) Decreta Inquisitionis July 3, 1907, and 3) Litteræ Encyclicæ of Sept. 8, 1907.

*Death of Fr. Franz Hattler.*—Fr. Hattler, the well known Sacred Heart Apostle and writer, died on Oct. 13th at our Villa, Zanzenhof am Ahrenberg. For forty-two years Fr. Hattler did not fail to send once a month in the Messenger of the Sacred his greetings and his consolations to the pious people of the Tyrol. Born in the Tyrol, Sept. 11, 1829, he was 78 years old at the time of his death. Fr. Hattler entered the Society in 1852, in which he has spent most of his years as scriptor. He was Editor of the Messenger of the Sacred Heart from 1883–1887. It may prove interesting to give a partial list of Fr. Hattler's works, which are read and loved by the people of the Tyrol. Translation of the pages "Cor Jesu," "Cor purissimum," "Neun Liebesdienste"; "Stileleben im Herzen Jesu"; "Blumen aus dem Katholischen Kindergarten"; "Liebst du mich" (many editions). His adaptation of "Die Postille von Goffine" is most widely

circulated (7 editions); "Wanderbuch" 2 vols.; "Das Haus des Herzens Jesu"; "Christkatholischen Hausbrot"; "Grosses Herz Jesu Buch" and "Missionsbilder aus Tirol." Father Hattler was working at the time of his death on a biography of the celebrated nineteenth century missionary, Fr. Franz X. Weninger, S. J.

*Promotio sub Auspiciis Imperatoris.*—On Oct. 29, Rev. Alphonsus Meyer of the diocese of Brixen received at the hands of the University officials the highest academical praise which Austria offers, being promoted to the doctorate of Theology "sub auspiciis Imperatoris." The necessary conditions for obtaining this honor are not only a blameless character and a successful course of studies—but all the Gymnasium and University classes must be passed with honors, and the "Rigorosum" with applause, that is the votes of all the Examiners must be "*Eminenter respondit.*" That Father Meyer's prize is a big one is shown by the fact that for the past fifty years in our Faculty only two, Dr. Jonck, O. S. B., and Dr. Meyer—have received it. Fr. Meyer made his Gymnasium studies under our Fathers at "Stella Matutina," Feldkirch. He entered the Convictus in October, 1900.

The whole academical senate was present at the promotion; besides many Professors of all the University faculties —a large number of students and most of the seminarians. The Viceroy of Tyrol and Voralberg, Baron Spiegelfeld, presented to the young Doctor in the name of the Kaiser the much coveted diamond ring.

There are 61 in the scholasticate this year—thirteen of whom are Fathers. Two scholastics devote all their time at present to University work and will take up their theological studies later. That the different tongues are well represented is shown from the fact, that it is found possible to have once every two weeks five different "Toni" classes, German, Hungarian, Bohemian, French and English. These classes are presided over by a Father appointed by Rev. Father Rector. The English one, for example, consisting of the four scholastics from the Maryland-New York Province, the two from the Missouri Province and one of the English speaking scholastics of the Province of Toledo, is in charge of Father Keogh of the English Province, who is studying Ecclesiastical History under the direction of Fr. Michael.

*Thanksgiving Day Celebration.*—The American Seminarians here have a friendly society which they call the "American Exiles." The main events of the society are two banquets, one on Thanksgiving Day and the other on the Fourth of July. The American Jesuits are always invited to these banquets.

This year, the Thanksgiving Day banquet was the twen-

ty-fifth annual celebration of that day by the American Seminarians. Their banquet was one of decorous good cheer and American patriotism. There were enthusiastic speeches, toasts in lighter vein and songs that had been composed for the occasion. The guest of honor was Fr. Hurter, who has just celebrated the golden jubilee of his professorship. He still teaches theology and is very dear to the Americans. In response to the toast in his honor, Fr. Hurter gave three reasons why he loved the Americans. He said: "First, I am a father to many Americans; secondly, I am a republican; thirdly, I am an exile." Fr. Hurter is a Swiss.

Mr. Kemper, of the Missouri Province, represented the American Jesuits in a speech on America and the Vatican. At the end of his speech, he caused the heartiest applause of the evening by proposing to send to the Holy Father the following telegram:

"Quadraginta Alumni Americani convictus theologici in Innsbruck, festum quod in eorum patria in gratiarum actionem agi solitum est celebrantes, gratias Deo agunt et Sanctitati Vestræ pro Modernismo obtruncato."

The telegram was sent, and Cardinal Merry del Val wired the following answer:

"Patefacta ab alumnis Americanis convictus theologici sensa, Beatissimus Pater libente animo accepit, meritamque tribuens laudem Apostolicam eis benedictionem amanter impertiit."

The American Seminarians are enthusiastic in their pleasure at the answer.

BOSTON. *New College Site.*—The trustees of Boston College have finally brought to a successful issue a project that has for many months been under consideration.

For some time past the friends of the eollege have urged upon the authorities in charge the necessity of expansion, and the need of separating locally the high school from the college department.

This project had the hearty support of the alumni and old students of the college, and, above all, of the most reverend Archbishop, himself an alumnus, who is a recognized leader in every movement that tends towards the advancement of Catholic higher education.

The site selected for the new college is the Hinckley estate, a large tract of land—over 30 acres in extent—situated in Newton, bordering on the Chestnut Hill reservoir. The land faces directly on the boulevard on the north, adjoins the reservoir on the east, is bounded by South st., Newton, on the west and Beacon st. on the south. Deeds conveying this tract to the trustees of Boston College will be placed on record in Cambridge to-day. The site is, and always will be, one of the finest in New England for academic purposes.

The surroundings are extremely artistic, for the land looks out upon the clear waters of the Reservoir lakes and the wooded slopes of the environment.

The upper part of the tract has a splendid elevation, while the land toward Beacon st. affords unrivalled facilities for a fine campus and for athletic purposes.

Upon this charming site it is hoped to erect a group of buildings which, both in design and equipment, will take a high rank among the college structures of the land.

The position and shape of the land must prove an inspiration to any architect who might wish to build a lasting monument of architectural excellence.

It has been suggested that the initial plan should contemplate a recitation building, an administration building, two science buildings with ample facilities for laboratory training, an up-to-date gymnasium, a library and a college hall.

In the new plan, provision will be made for special study in technical and scientific research, for it is well known that many of the professors are ardently devoted to scientific and technical training. The scientific department will, consequently, be a marked feature in the new development.

The present facilities for reaching this favored spot are many indeed, but in addition to those now existing others are projected which, in connection with the Riverbank subway, will bring this entire region within easy reach of the railway terminals and of the great local centers of travel.

While the scheme as outlined above will call for the outlay of a large sum of money, it is felt that the wonderful progress of the Catholic Church in New England warrants belief, that these plans can be brought to a successful issue in a few years by the cooperation of those who have at heart the intellectual needs of Catholic youth.

Already steps are on foot to secure the funds necessary for the erection of the first buildings. A number of the older alumni and former students have entered into the work with enthusiasm, and it is hoped that their efforts, together with the assistance of all who are interested in higher education, will result in an early fruition of the hope of the president of the college, Rev. Thomas I. Gasson, whose energetic work since he became the head of the institution, augurs much for the success of the undertaking.

The present site on Harrison av. and James st. will be kept for the academic department, after the change to the new location has been made.

At a mass meeting of old students and friends of Catholic Education, held in Boston College hall, great enthusiasm was shown and $50,000 were subscribed for the building of the new college. The Archbishop was unable to attend, but he sent the following letter, which was read by Father Gasson.

"Each succeeding day brings stronger conviction that the

Catholic school and the Catholic college are an absolute necessity to the progress of faith and the welfare of this land of ours.

"The Catholic Church stands firm in her position. However the others may cloak over and neglect the moral training of the young, she will never compromise her true position. In our parish schools the child has, before he completes the grammar school, a well-defined knowledge of the great moral principles of life, which will never be obscured unless they are torn up by the roots."

"But we must look beyond our parochial schools if we are to do our full duty in preparing our young men for life's higher responsibilities. We must think of that ever-increasing number that are entering the professions and high mercantile pursuits. We need now, and we shall need more every day, the doctor of moral convictions and a christian conscience, who looks upon his patient not as a mere combination of cells, but as a child of God, who will go to the sick chamber with his knowledge of anatomy and medicine and a firm belief in God and the charity of the christian heart.

"We need more every day the lawyer who holds the law as a sacred thing—not merely as something to toss about, as jugglers do, for mere gain and barter.

"We need the Christian merchant, possessed not only of a shrewd business sense, but of a strict Catholic conscience.

"For the training of such men the Catholic college is a necessity. No Catholic community can be content without a Catholic college.

"For many years this diocese has been blessed with Boston College. It has done its work well, but it has outgrown its present condition. It has got to the point where it must take a great step forward.

"The cost, while large, will in the end prove to be a very small one. Boston College has taken this land, but now is the time to aid her."

At the conclusion of the reading of the Archbishop's manuscript the cheering was tremendous.

Father Gasson then said in part:

"The Catholic Church has ever been the promoter and generous patron of education.

"The college may be considered as the fortifications which guard the sacred temple of truth, as that temple is enlarged so must the fortifications expand. Since the days when this college was started the church has grown beyond the fairest dream, and the consequence is that we all feel the need of enlarging the fortifications, that is, of expanding the college. We must have more room, we must have other surroundings, if we wish to do justice to the system of training for which the Catholic Church stands."

Father Gasson then explained in detail the various new buildings which are needed to complete the greater Boston College.

CALIFORNIA. *Rocky Mountain Mission. San Francisco. St. Ignatius College. Changes in Studies.*—Courses of study preparatory to law, medicine and engineering have been introduced into the last two undergraduate years. According to the new arrangement philosophy, which includes logic, metaphysics and ethics, together with their history, scholastic debate and the philosophy of religion, is still common to all three courses. The course preparatory to law adds jurisprudence and legal history, constitutional history and law, political economy and research, parliamentary law and the art of debating, the theory and practice of oratory, especially forensic, and the history and analysis of the masterpieces of Greek, Latin and English oratory.

The course preparatory to medicine embraces, besides philosophy, biology and particularly zoology, cytology and embryology, higher French and German, and special laboratory work in physics, chemistry and biology.

The course preparatory to engineering, over and above philosophy, takes in graphics, or free-hand, geometrical, mechanical and topographical drawings, assaying, geology and mineralogy, higher French and German and special laboratory work in physics and chemistry. These three courses follow the four years of High school and the freshman and sophomore years of college, thus completing an undergraduate curriculum which for thoroughness is second to none in the country. The first six years of this curriculum aim at imparting a truly liberal education ; the last two, or junior and senior years, aim at preparing the student directly for the work of the university proper, or professional schools. One result of these new courses will be that a graduate of St. Ignatius should be entitled on his merits to enter at least the freshman year of any college of law or medicine, and the junior year of any college of engineering. To carry on the courses of medicine and engineering successfully the laboratory rooms have been remodeled and an elegant studio has been fitted up with every necessary appliance.

*The Pope's Blessing to the Members of Peter's Pence Society.*—In a private audience of December 30, 1907, the Rév. Father Salvator Brandi, S. J., at the request of Rev. Father Sasia, S. J., presented to the Holy Father the sum of $500 (equal to 2575 Italian lira), the offering contributed by the members of Peter's Pence Society, organized in St. Ignatius Church. On this occasion the Rev. Father stated the fact that such an amount had been cheerfnlly contributed by the Faithful, notwithstanding the special difficulties under which

they labor, owing to the late calamity, which deprived many of their homes and other temporal resources. His Holiness was deeply touched by such unstinted generosity and ardent devotion to the Holy See, and deigned to express his profound gratitude by the following autograph letter:

"To our beloved son, Father Joseph Sasia of the Society of Jesus, and to the equally beloved members of the community over which he presides, and to all the members of Peter's Pence Society connected with St. Ignatius Church, San Francisco, we impart with gratitude and particular affection the Apostolic Benediction.

"From the Vatican, Dec. 30, 1907. "PIUS X."

SOUTH DAKOTA. *Holy Rosary Mission. A Prairie Fire.* —The prairie fire so graphically described by Cooper is not a thing of the past and of romance only, but is even nowadays a frequent occurrence on the plains of the wild West, as may be seen from the following experience.

A short time ago I returned from a missionary trip to the Bear Creek district, which had just been the scene of such a conflagration. From some unknown cause, the fire started on the eastern side of our reservation, and for days careered madly, like a wild horse, in a northwesterly direction across the rolling prairie. Nothing could stop its course of destruction. Lashed by the strong wind, so to say, into fury, it made its way across the plain, climbed almost inaccessible heights, crossed dry creeks and deep ravines and spared nothing in its march of triumph. At last the conflagration assumed such dimensions that, with a front of twenty-five to thirty miles, it moved onward like an immense ocean wave.

During the cold nights, when the wind ceased, the people around tried their best to stop the tide of the furious element, and on the third night they thought they had succeeded. But the next morning it started afresh, and irresistibly continued its destructive course. Not until the night before All Saints' was the terrible foe overcome.

But what a sad spectacle presented itself now to the wondering eye, after the smoke had cleared away! Over seven hundred square miles had been swept clean by the devouring flames, and nothing remained but the black, desolate prairie. No living being was to be seen far and wide.

The damage done was exceedingly great. In this country the stock has to seek its food on the prairie in all seasons. Owing to circumstances, hay is put up for bad weather only. Now, in the district visited by the fire, all the grass is gone, and the cattle and horses must be driven ten and more miles to find feed.

There is great desolation everywhere, and some people lose heart altogether because they can come to nothing on account of these terrible fires. For, unfortunately, the

prairie fire is a calamity that visits the reservations of Pine Ridge and Rosebud every year more than once. Until snow falls the people are never sure that they will not be visited by the much-dreaded guest. In spring the danger commences again. All attempts to prevent these prairie fires have proved unsuccessful.

This year the Government tried to help the Indians by giving a heifer to every one of them. They are also now busy allotting land to them. The heads of families receive 640 acres, their wives and grown-up children 320, the rest 160. About twenty-six hundred allottments have already been made. The Government hopes, by allotting the land, to make the Indians settle down and attend to their farms and the little stock they now have. The fact is that really some progress has been made since the allotting began. Unhappily, the land is to a great extent little suited for farming, and, moreover, the small harvest that might be expected is only too often destroyed by drought, frost and hail, although the last three years have been somewhat more favorable in this regard.

On the whole, the Sioux Indians are, and will remain for a long time, a people whose condition fills one with pity, They are sickly and poor. That says all. Their state of health is getting worse and worse; we had never so many burials as this year. The mortality statistics increase, in fact, at an alarming rate, and there is no hope that the near future will bring a change for the better. *Fr. Theod. Henry, S. J. in the Catholic Standard and Times.*

CHINA. *Geography of the Chinese Empire.*—Among the recipients of prizes which are annually awarded by the Commercial Geographical Society of Paris is Father Richard, a Jesuit missionary of Kian-nan. His two volumes on the geography of the Chinese Empire contain a wealth of information, drawn from the best sources, on the physical geography of China, on the various provinces and cities, on the agricultural and mining resources and on the actual economic conditions of China. Of all questions the one treating of the climate of the Empire, based as it is on the data furnished him by Fr. Loidrey, S. J., of the Jesuit Observatory of Zi-ka-wei, is of the greatest importance and deserves the highest encomium.

ENGLAND. *Mount St. Mary's.*—The following is the result of our successes in Public Examinations, 1907. The *Tablet* of August 24th says:—"Among the boys' schools the four Jesuit Colleges, St. Francis Xavier's, St. Ignatius's, Stamford Hill, Wimbledon and Mount St. Mary's, run in close and fraternal rivalry, and manage among them to carry off the lions' share of the Honors."

*Oxford Locals;* Seniors: two in third class honors, and four

passes First Division. In this examination 6370 candidates presented themselves.

*Responsions:* Stated subjects, Two passes.

*Oxford Locals*:—Juniors: *Honors; 1st Class*, one. Our candidate, O. Lofthouse, was 40th out of 327; 2nd class one. 3rd class, eleven. *Passes*, 1st div. eleven. 2nd div., two. *Distinctions*, Latin, six, Greek, three.

*Oxford Locals*, Preliminary: *1st Class Honors*, three, 2nd class, two:—3rd class, six. *Passes*, 1st div., twelve, 2nd div. three. *Distinctions*, Latin, one, Elementary Mathematics, one:—Heat, one.

In this examination 3817 candidates presented themselves.

*London University*. Intermediate B. A. Pass, one; exemption from Matriculation, Four.

*School Examinations:* Certificates: Harmony and Grammar of Music, one:—Rudiments of Music, four: Primary Theory, ten.

*Malta. St. Ignatius College.*—Extract from the Mt. St. Mary's College Paper—*The Mountaineer.*—The native party, who are, by the way, mostly Italians, had since the college started taken every means in their power to annoy the Fathers as belonging to the English Province. In pursuance of this "policy of pin-pricks," they had seized upon the fact that a boy had been punished, and they took action against the Father for assault. This action they carried before every court in Malta, but the Rector won all along the line; and it was finally decided that he was *in statu parentis* and well within his rights in inflicting the punishment mentioned, to the great discomfiture of the native party and the delight of all loyal inhabitants, Protestants as well as Catholics.

FORDHAM UNIVERSITY. *The House of Writers.*—In early September, 1907, the Messenger staff moved its headquarters to Fordham. The three editors have their living apartments on the second floor of the Old Manor Building. Their offices and library are on the same floor in the northern extension. The sacristy of the Students' Sodality Chapel has been neatly converted into a chapel, and this is reserved for for their use. The Fathers are regular members of the Fordham community, and follow the regulations laid down by Very Reverend Father Anderledy in his decree of July 17th, 1892. They have the immediate management of the Messenger in all its details, its financial status being made known to the Reverend Rector once a month, and to the Procurator of the Province every three months. By arrangement between the three Fathers of the staff, Father Wynne edits the Messenger, Father Campbell The Catholic Mind, and Father Spillane The Pilgrim of our Lady of Martyrs.

Father Campbell is preparing in book form his 'Monographs of New York Priests,' and Father Spillane is soon to

publish the Life of Father Van Rensselaer. Father Wynne is still occupied with the Catholic Encyclopedia.

Kohlmann Hall, at 181st Street, remains the headquarters of the Apostleship of Prayer and its organ, The Messenger of the Sacred Heart. The Messenger, The Catholic Mind, and The Pilgrim, are now published at Fordham by the Fordham University Press. The library books which had been acquired by the Messenger and the Apostleship of Prayer, have been divided, the Apostleship keeping mainly the spiritual books and the Messenger taking the others to the number of about 6,000. The only connection that now exists between the Messenger and the Messenger of the Sacred Heart is a financial relation concerning advertisements which still appear in both publications. The Messenger Fathers have been making special efforts to have the alumni of our colleges subscribe to the Magazine. Good results have been obtained.

Preparations are being made to convert the Messenger Magazine into a Review in the course of the year 1908. The scope of the Review will be the broadest possible. It will be a reflex and critical study of Catholic life and literature in every direction. Though the articles will for the most part be written by Ours, externs also will be invited to contribute. The present staff of editors will be increased by the addition of members of other provinces as well as of our own. The cooperation of Ours abroad will also be enlisted, and for this purpose Father Wynne will go to some of our houses in this country and later to Europe, in order to secure the cooperation of Ours as editors and contributors. The establishment of the new publication Very Reverend Father General has much at heart. He has written to the editors to congratulate them on their establishment as a House of Writers at Fordham. The name of the Review will not be settled upon until its scope be more definitely determined.

*The Shrine at Auriesville.*—The pilgrimages began last year on July 15th, and were continued regularly on Sundays until September 22nd. Previous to this year, the season ended with August, but so many parishes in the neighborhood wished to make the pilgrimage, that the season had to be extended. During the summer, fully 12,000 persons visited the shrine. A full account of the year's success is given in the October number of the Pilgrim, 1907.

The second step in the process of beatification of the Canadian Martyrs, known as the 'process non cult," was completed in September, and the papers have already been forwarded to Rome.

FRANCE. *The University of Beyrout and the Government.*—The Deputies gave just two months to make up the budget; an impossible feat for serious legislators, which, of

course, they are not; and left only eight days for the Senate to approve, which they did, but because the midnight of December 31 was at hand, and the budget had to be rushed through. In the course of a brief discussion the question of the University of Beyrout, which is controlled by Jesuits, came up. Should it be suppressed or not? M. Jenouvrier, who was admitted to know more about it than the Minister of Foreign Affairs himself, as that gentleman näively admitted, declared that "to substitute the present faculty by a lay faculty would be deplorable and disastrous." He proved that the present faculty "employed in a most admirable manner the money it received;" that "the Father in charge was an eminent man of the first order;" "that he and his collaborators were performing a work of patriotism and civilization," and that "instead of wishing to destroy that faculty which would inevitably pass into the hands of foreigners, France should offer them greater emoluments," etc. All this from an anticlerical. He staved off the suppression, but it is a matter that promises furious times when Parliament takes it up as it will do later.

GEORGETOWN UNIVERSITY. *The Sodalities.*—Fr. Aloysius Brosnan has organized a professional sodality in the law and medical schools which gives promise of great and far reaching good. In addition to the regular duties of sodalists, frequentation of the sacraments, attendance at sodality meetings, teaching in Sunday schools, visiting jails, etc., the members gather each Sunday evening to hear an instruction from the Director on some subject of Catholic controversy. The sodality has awakened great interest among the students and already has an active membership of forty with a waiting list of forty.

With the approval of Cardinal Gibbons Fr. Conway is engaged in perfecting plans for the organization of a Washington Alumni Sodality.

*Athletics.*—The question of athletics in the Prep school has settled itself in a satisfactory way owing to a peculiar circumstance. The Prep team was so far superior to the High School teams of the city that nearly all of them refused to play with our boys. Compelled to fall back upon themselves the various classes organized class crews, track and football teams. Fr. Rector purchased flags for competition. The races, meet and games awakened so much interest and resulted in such keen contests that athletics hereafter will continue local in the Prep school. Incidentally studies received an impetus from the class contests; no boy could play on his class team whose mark was below sixty. The response in the classrooms was immediate and practically universal as almost every boy was engaged for some athletic contest. Some began rising before the appointed

time to gain an additional hour of study by attending early Mass. The practice has spread to the college students and now there is a regular attendance of between thirty and forty students at the early Mass.

GERMANY. *Some Interesting Statistics.*—Rev. Father Krose in the Dec. number of the *Stimmen aus Maria Laach* gives some illuminating figures concerning the numerical situation of the Catholic Church in Germany. According to these there was in the German Empire on December 1, 1905, a Protestant population of 37,646,852 as compared with 35,231,104 in 1900, and a Catholic population of 22,094,492, as compared with 20,321,441 in 1900. Comparing these figures with those of 1871, the proportion of Protestants in the Empire has diminished during the last generation by 0.23 per cent, while the Catholic population has increased in the same period by 0.25 per cent. Father Krose finds that this slight increase of Catholics is due not to conversions but to Catholic immigration. Between 1900 and 1905 the foreign population of Germany increased by just a quarter of a million and almost all the additions came from Catholic countries. Father Krose finds no comfort in the slightly increased percentage of German Catholics—on the contrary he shows that the Church has to lament serious losses among the German immigrants. Most of these find their way into Protestant parts of Germany: Berlin, Brandeburg, Silesia and Saxony, and there many of them contract marriage with Protestants. Whatever may be said of the general results of mixed marriages they are certainly disastrous for the Church in Protestant Germany, for Father Krose shows that in Saxony alone, between 1900 and 1905, mixed marriages resulted in no fewer than 5772 perversions to Protestantism—and of course all the children of these unions are lost to the Church.

*A Curious Letter.*—On Oct. 3, 1907, the Rev. Rector of Valkenburg was amused to find among his mail a rather curious letter from a Mr. Cohn of Berlin. The writer declared that he wished to negotiate the loan of one million for Princess Louise of Belgium, who, as he explained, was just then in great financial embarassment. As a security he begged to offer the princess' villa in Aix-la-Chapelle, and added that Her Royal Highness would be very generous to the Society, after she had received the inheritance which was meanwhile withheld from her.

The communication was, of course, consigned to the waste-basket. But ten days later a second one arrived from the same gentleman, and after another week even a third, both urging the same matter, and disregarded like the first. Finally on Oct. 26, Mr. Cohn wrote again to state, that in the meantime the princess had received the loan of a con-

siderable sum of money from someone in Holland, presumably through the agency of the Rev. Rector; wherefore the latter was kindly asked to declare without delay, whether the surmise was founded on fact or not. In a brief reply Mr. Cohn was thereupon politely requested to desist once for all from molesting his correspondent in this affair.

The whole is a strange episode, that goes to show what an opinion prevails in certain quarters about us Jesuits and our supposed wealth. Or was it, perhaps, a snare laid for some less wary superior?

*Valkenburg. St. Ignatius' College. A change in the course of studies.*—They have introduced quite a change here the in the course of studies, making it as modern as possible. The first year is altogether separated from the rest in dogma, and while we are finishing our usual course according to "Pesch," the beginners are having a treatise on religion in general and another on archaeology. The treatises on the sacraments are to be joined with moral theology, thus making room for the above new treatises.

At Rev. Fr. Generals' special recommendation, the consultors of the German Province have resolved to give all scholastics engaged in their studies an additional half hour of recreation every day at 4 P. M. and an extra walk on Sundays, so that besides our full exitus day, we have two walks a week from 1½–3½ P. M. This change went into effect on Oct. 11.

INDIA. *Mangalore. St. Aloysius' College. Visit of the Governor of Madras.*—Some time back you asked me to send you such news from India as might be of interest to your readers. The recent visit of His Excellency Sir Arthur Lawley, governor of Madras, to Mangalore enables me to comply with your request, as it will show how much our work in this part of the world is appreciated by the representatives of the British Government.

The governor of Madras rules, almost as sovereign, over nearly forty millions of British subjects. His tenure of office is five years and during this period he is supposed to pay at least one official visit to every District of the Presidency.

The governor arrived in Mangalore on September 4, and the first important function he performed was the presentation to our veteran Father A. Müller, S. J. of the Kaiser-i-Hind medal. The Kaiser-i-Hind medal, it will be necessary to explain, was instituted in 1900 by Queen Victoria "as a reward for important and useful services rendered in the Indian Empire in the advancement of public interest." It has been awarded to Father Müller in recognition of his great work of charity towards the poor and sick and above all in recognition of his life of sacrifice in the management of the Leper Asylum founded by him fifteen years ago.

The presentation of the medal to Father Müller took place in the Reception Pavilion in the presence of all the notabilities of Mangalore and of a crowd of about 10,000 people, who had assembled to greet the representative of the British Soverign on his arrival. It was a solemn moment. The governor on presenting the medal to Father Müller made the following beautiful speech which I copy from the "Madras Mail," the leading paper of the Presidency:

REVEREND FATHER MULLER

I take it that the purpose in view, when the bestowal of the Kaiser-i-Hind medal is determined on, is to make known as widely as possible the recognition of services of exceptional merit rendered to India and her peoples.

I feel that the phrase which I have used—"of exceptional merit"—is a most inadequate description of the work you have done.

In this district the Church to which you belong has, decade after decade, been a practical living exposition of the teaching of Christ—self-sacrifice, self-obliteration, self-devotion to the welfare of others.

And, Ladies and Gentlemen, no exponent of these doctrines has been more faithful, more consistent, more conspicuous than Father Müller. To restrain and to push back the encroachments of ignorance, poverty and sin; to do battle with the forces of disease, plague, leprosy and the other ills which flesh is heir to—this has been the noble task of his life.

His way of life may seem to have fallen into the sere and yellow leaf but age cannot wither his infinite enthusiasm, his patient devotion to duty, his overflowing love for his fellow man. I hope that to him and to the gallant band enrolled under his banner the present moment may help in some degree to bring home the fact that his labor is not in vain, that we do realize how splendid has been the effort of his life, how rich the fruit of his work, and earnestly we hope and pray that God may prosper the labor of his hands.

Sir, in pinning this medal on your breast, I offer you my sincere congratulations and express the hope that for many a year to come you may wear this decoration and that it may cheer you and others who with you are climbing the steep and rugged path of duty.

The governor was accompanied by his wife, Lady Lawley and his two daughters. In the evening of Nov. 5 Their Excellencies motored to St. Aloysius' College to attend an entertainment by the Catholic community. The route to the college was gaily decorated, several artistic triumphal arches spanning the road. On arrival Their Excellencies were received by the Right Rev. Bishop A. Cavadini, S. J., the Rev. Paul Perini, S. J., Rector of the College, Father Müller, S. J. and the leading members of the Catholic com-

munity. As soon as Their Excellencies had taken their seats, the college choir sang the *Lombards'* chorus, after which an address of welcome was read and a comedy in three acts, Moliére's *L'Avare* was staged. The staging, get-up and acting were perfect and the play was greatly appreciated.

His Excellency made a fine speech dwelling chiefly on the loyalty of the Catholics of Mangalore to the British Crown and on the splendid services rendered by their forefathers to the English on various occasions.

The singing of the National Anthem and three cheers to Their Excellencies terminated a bright and successful entertainment. The beautiful college building, which lends itself so admirably for illumination, was decked out with innumerable multi-colored lights and presented a dazzling appearance. An artistically illuminated arch at the gateway displayed an inscription of farewell as His Excellency drove away.

On September 6, the Governor paid a second visit to the college ; this time, to see the classes at work and to receive an address from the staff and students. The account of this second visit to the college is taken from the "Madras Mail" of Nov. 7, and I give it in full because I consider it of peculiar interest to Ours.

From the Jail His Excellency proceeded to the St. Aloysius' College, where Lady Lawley and the Misses Lawley joined him. Their Excellencies were received by the Rev. Father Paul Perini, Rector and Principal, who introduced him to the Professors of the College. Their Excellencies went round the various classes, where some 600 students were at work, and after inspecting them were conducted to the beautiful Chapel attached to the College, dedicated to St. Aloysius Gonzaga, the patron of youth, a pretty image of whom was placed on the altar. Vivid frescoes and artistic paintings, illustrative of the birth and life of Christ, with which an Italian artist, the late Brother Moscheni adorned its walls and ceiling in 1899–1900, have made the Church a centre of attraction for the public, and it is not too much to say that it is one of the most artistic in India.

By the time the inspection of the Church was completed, the boys had been marched upstairs and had taken their seats in the spacious hall. On Their Excellencies entering the hall, they were greeted with loud cheers. His Lordship Dr. Cavadini, Bishop of Mangalore, was also present.

The Rector read an address, during the course of which special reference was made to His Excellency's sympathetic treatment of the Jesuits in the Transvaal in these terms :—

Your progress through the countries over which you have been placed has been frequently punctuated with warm discourses to teachers and taught, and while your words have been listened to everywhere, to us they have come with pe-

culiar significance, as from one who is familiar with the spirit in which the education of the young is here undertaken. The Society which is responsible for that work is the same as the one which you used to come across in a distant part of the Empire, where lasting monuments of your wise rule are patent on every side, and whose educational work was performed under your own auspices. We have comfort in the thought that the same sympathy that went out to them will ever be with us, engaged as we are in similar pursuits. We thank your Excellency for the proof of it already given us in the nomination of the Principal of this College to be an Ordinary Fellow of the University of Madras.

### The Governor's Speech.

Two excellent part songs were well sung by the boys, after which His Excellency made the follow reply:

My Lord Bishop, Reverend Fathers and Students of St. Aloysius' College,—I beg to thank you very sincerely for the kindly way in which you have greeted Lady Lawley and myself this afternoon. I cannot fail to be deeply touched by the generous and all too flattering words in which you have alluded to my services in other lands. And I am particularly gratified by your allusion to my past association with some of the Jesuit Fathers, whose work in the educational field all over the world (inspired as it is by devotion to the service of God) is, in my opinion, the noblest task to which a man may put his hand.

You refer to the work of the Society of Jesus far way in the heart of Rhodesia. It was possible for me there to be in constant touch with the "good men and true" who were directing that work and devoting themselves thereto in a manner not unworthy of the Master whom they serve. It was my privilege to know these men well, to claim them as my personal friends, and I shall ever cherish my friendship with them, ever rejoice that I was allowed to share with them, in however small a degree, in spreading the influences of Christianity and civilization in that distant land.

No less do I sympathize with you, Sir, and the brethren of your Society in the same splendid work which you are doing here; and if it may be possible for me to give in some practical way proof of the sympathy which I feel, it will be to me the greatest possible pleasure.

It is nearly thirty years since this College was first opened, and from then until now its history has been one of constant outpouring of money, of time and of self by the Rector and his staff.

My young friends, do you ever pause and ask yourselves—How comes it that you have access to these spacious halls and class rooms; that you have brought within your reach the golden opportunity of acquiring knowledge and thus of acquiring power (for knowledge is power) to fight the stern

battle of life? Do you realize how great a measure of love and care and thought for your welfare is day by day, hour by hour, being freely given you? I hope you do, and I am sure that you will not be unworthy recipients of such generosity and affection. I say this with the greater confidence when I think of the many who have gone out from this College to serve their country with distinction in all parts of the Presidency and to give practical demonstration of the admirable training which they have received within these walls.

To each and all of you I can but say, "Go and do likewise." So shall you best repay the debt you owe to your College; so shall you prove worthy of the example of devotion to duty which is ever set you by those whose pupils you are. To the Rector and his staff I would only say that I am most grateful for the opportunity which I have had of seeing what they have accomplished here, to realize for myself what splendid work they are doing. I only hope and pray that God may prosper them in their labor of love.

The governor and party spent six days in Mangalore, during which time they visited several other Catholic institutions and were everywhere immensely pleased with the work of our Fathers.—*Letter of Fr. Perini.*

*St. Mary's College, Magazon.*—From the report of St. Mary's College, published at the close of the year 1907 we learn that the school closed with an average number of 506 pupils on the rolls. Of these 250 belong to the European and 256 to the English Teaching school; 206 are Boarders and 300 Day-scholars.

The number of Boarders has remained for a good many years about the same. There would be, no doubt, an increase in the number, if there were room for more admissions; we have however accommodation for 212 at the utmost. This is one of the reasons why applications of good and respectable Parsi and Muhamedan families are not entertained for Boarding; then we have laid it down as a maxim to close the door to these, in order to keep it open for any deserving Catholic lad, who otherwise would be debarred from receiving a suitable education and religious training. That the number of Boarders however remains for many years at the same high level without great fluctuation is a sufficient proof of the confidence our Catholic parents place in the Institution and the universal satisfaction given to them.

For the Matriculation 6 were sent up and 5 passed. Of the successful candidates, three joined St. Xavier's College and two obtained suitable employments.

This year 29 boys were presented for the first grade examination of the School of Art and 20 passed; in the second grade 5 passed out of 7. They all will receive certificates from the School of Art.

IRELAND. *Mungret. Death of Father Ronan.*—The Irish Apostolic School of Mungret is well known in America. Its founder, Father Ronan, who was well known in this country, died on December 10 at the age of 82. He had come to America, in 1884, to solicit help for the great work. He had been a secular priest and was ordained in Maynooth, in 1848. Two years afterwards he became a Jesuit. When the Crimean War broke out he went as chaplain of the English troops. Returning to Ireland he labored chiefly as a missionary, and was a favorite everywhere throughout the country. When Rector of Crescent College, Limerick, in 1880, he founded the Irish Apostolic School, and when Mungret College came into the possession of the Jesuits, the Apostolic College was transferred to that place. In 1887 he again resumed his work as a missionary, and in 1901 returned to spend the last six years of his life in his beloved Mungret.

ITALY. *Residence for University Students at Padua.*—The Province of Venice has this year opened a residence for university students at Padua. This residence corresponds to what is called a dormitory in our Protestant Universities; its name is *Pensione Universiteria Francesco Petrarca.* The *pensione* marks a new movement in an old direction, an up-to-date way of getting personal influence upon the young men of Italy. The Holy Father takes a keen interest in this new movement, and is very grateful to the Society for its flank attack on the enemies of the Church. The enemies rejoice that the entire system of University education in Italy is under unchristian and even atheistic control. The Italian youth begins his university studies at seventeen or thereabout; and is hence under the vilest influence during the most important years of character formation. The Fathers at Padua will strive to counteract this influence by the safeguard of solid Catholic principles and sincere Jesuit friendship.

The Society has made the *pensione* most attractive to the young men of the world. With a realization that they are not forming novices but merely trying to prevent mortal sin, the Fathers have taken all the sinless ways of the world that they could take to make their *pensione* attractive. Its very name startles one; but *Francesco Petrarca* draws the young men of Padua even better than *San Antonio de Pedova.* In the whole institution there is nothing at all to indicate monasticism, supervision, religious influence, or clericalism. Billiard-tables, pool-tables and card-tables, large and lightsome corridors, airy and cheery rooms without pious pictures and holy-water fonts, electric lights, all manner of baths, an automatic elevator, steam heat, a telephone, beautifully kept gardens, well served meals and perfect cleanliness indicate a new modernism that delights the fatherly heart of Pius X.

The students pay per semestre from twelve to thirty dollars for room, twenty-five dollars for board, and seven dollars for washing and all other service,—in all, between forty-four and sixty-two dollars per semestres of four and a half months. The *pensione* leaves to the students the charges for mending, medical treatment, correspondence, etc., just as any boarding house would do.

The regulations are few. The purpose of the Fathers is to give to the students every freedom that is compatible with the safeguarding of morals. They were very anxious to know our American ways of prefecting and the results of such ways; how we were able to prevent gross contamination in the midst of gross temptations, etc. Presence at Mass is required on Sundays only. Once a week all must be present at a conference on apologetics. Students must be home in the evening at 9 during winter, and 10 during summer, unless special permission is got to stay out later. This latter permission is given from time to time, but only at the responsibility of the parents. In fact every means is taken to make the life of the students free and happy, while safeguarding their Catholic principles and Catholic morals.

JAMAICA. *Return of Bishop Collins.*—At Winchester Park, Sunday afternoon, Dec. 22, 1907, there was a very large gathering to welcome His Lordship Bishop Collins, who had just returned to the Island after his consecration. The assemblage was worthy of the occasion. The school children were there in large numbers, and altogether the function was a most pleasant one.

A procession was formed in the house at Winchester Park and proceeded to the platform on the grounds. The platform was handsomely decorated for the occasion, appropriate mottos being displayed, and the procession was headed by three little girls. Then followed the members of the committee of management, and other Catholics and after them came the priests and the Bishop. His Lordship was attired in his purple robes.

After the children had sung a hymn, Mr. J. W. Branday made a few introductory remarks, referring to the address presented to the Bishop on board the steamer last Thursday and the gift of a carriage and a pair of horses. They thought, he said, that was the most useful present they could make him, because they realized that in his arduous duties in a tropical climate, that would help him in the discharge of his duties and save him a certain amount of inconvenience. That afternoon they had gone there to welcome the Bishop home. He used the word "home," because he knew that Bishop Collins considered this country his home and they considered him part of themselves. The Bishop was no stranger to them. He was an old friend in a new garb, and although he had been raised to the dignity

of a Bishop, they would find him the same sympathetic Father Collins they all knew and loved.

The Bishop's reply was in part as follows.

The terrible earthquake which wrecked our city in less than a year after my arrival, did not lessen my affection for the Island, or you, but rather increased it. For how could any one have labored with you and for you, during the days that followed the earthquake without growing to admire the way you bore your affliction and to esteem you more highly.

"One of the effects of our calamity was a closer union of hearts between priests and people. And in the providence of God we are now in greater need of the union than ever, as the task of building our church and convents is a heavy one, demanding the self-sacrifice and co-operation of all.

"I may again state that the plan of the new church is now being made out by an architect in New York City. The style of the church is Romanesque, and will, I think, give satisfaction to all lovers of church architecture. The church will seat twelve hundred people. The architect is expected to arrive in Jamaica at the end of January next and to spend a few weeks on the Island. He is bringing down with him a Superintendent of Works, who will remain to look after the construction of the new church. The superintendent has worked under the architect for several years and thoroughly understands his ways.

"I have nothing to add to, or substract from the financial statement, which I gave out before I left the Island for the States. I entertained the hope then of being able to report an increase in our cash account on my return but, owing to the panic in the money market of the United States, and the subsequent fright of moneyed men, I felt that it would have been imprudent to ask for money at such a time. I, however renewed my acquaintance with many who can and may help us substantially later, when things improve in the States. However, this is only a hope and a possibility.

JERSEY CITY. *St. Peter's College. Rector's Day.*—On Jan. 21 the students of St. Peter's College celebrated the first anniversary of the appointment of the Rev. Edward J. Magrath, S. J., to the presidency of that institution. The exercises were held in the parish hall, on York street, and were of a literary and musical nature and were intended to give some evidence of the excellent work that is being accomplished in the various classes of both college and high school, as well as to express the deep appreciation that the students feel for the earnest efforts of their president for their welfare during this first year of his administration.

The program was varied and interesting, and the good taste apparent and the effective rendition were due to the fact that professors and teachers devoted much time and care to its preparation.

At the conclusion of the entertainment, Father Magrath, in a very hearty speech, complimented the students on the excellent program they had rendered, and thanked them for this token of their appreciation of his work for them.

On Tuesday afternoon, January 21, the students of the College and High School assembled in Saint Peter's Hall to celebrate what is known in the colleges of the Society of Jesus as Father Rector's day. The members of the Faculty and the Fathers of the community were present; the exercises, which were of a literary and musical character, consisted of addresses, poems, essays in English, French and Latin, a dialogue in Greek, scenes from the plays of Shakespeare, choruses and choice selections by an orchestra of talented members of the High School.

The entertainment was of a high order and was dignified, refined and elevated throughout.

*The Church. Triduum.*—The Triduum preparatory to the Feast of the Immaculate Conception was most successful. All the Sodalities were well represented at the services throughout the three days, and the whole parish seemed to manifest a deep and lively interest in it. This was made evident on the feast day, Sunday, December 8th, when about seventeen hundred men, women, boys and girls received Holy Communion in honor of Our Lady. The sight at the 8 o'clock Mass was most edifying. With very few exceptions, everybody present in the church approached the Holy Table. Four priests administered the Blessed Sacrament to more than eight hundred persons, of whom about three hundred were men.

*The Deaf Mutes.*—Our deaf-mutes were a busy people during the holidays, for the children in the Sunday schools were provided with Christmas trees, gifts and entertainments. Then, too, those at a distance who cannot come were not forgotten, one especially, a young girl, Nora Walsh, who is deaf and dumb and nearly blind in one eye, and who lost both arms above the elbows in an accident. She received a Christmas token, not that she stood in any special need of comfort, for, by the love of God, she is cheery all the day long, and by a peculiar arrangement attached to her arms she is able to write and paint.

MISSOURI PROVINCE. *Chicago. Golden Jubilee of Holy Family Parish.*—On Nov. 10, 11 and 12, 1907, the Holy Family Parish celebrated its golden jubilee. On Sunday, Nov. 10, Most Rev. James Edward Quigley, D. D., the Archbishop, celebrated Pontifical High Mass. The sermon, a beautiful and magnificent tribute to our Fathers, was preached by the Rev. P. C. Conway, pastor of St. Pius' Church. To commemorate the happy event a jubilee dinner was given by the parish to the old people of the Little Sisters of the Poor.

Deaf men sang, dumb men applauded, lame men danced and a state senator and a Chicago alderman acted as waiters at the dinner given to 200 elderly men and women.

The dinner was the last of the exercises commemorating the fiftieth anniversary of the Holy Family Church. Rev. H. J. Dumbach, Rector of St. Ignatius College, suggested the idea to Rev. John F. Neenan, Pastor of the Holy Family Church, and members of the congregation defrayed the expense. Turkey, beef and vegetables in profusion formed the menu, with cigars for the men and candy for the ladies.

The following chronological table of the Holy Family Parish may be worth while preserving in the LETTERS.

1857. May—Arrival of Father Damen in Chicago. July—Frame church opened. August—An addition made to the church. Corner stone of the present church laid. Arch Confraternity of the Immaculate Heart and Altar Society established. September—First Parochial School opened.

1858. Second addition to frame church made. Married Men's Sodality established. Present church under roof. The large bell blessed.

1859. The new church floored and plastered. St. Vincent de Paul's Society established.

1860. Acolythical Society established. Dedication of the present church. Parochial school for girls opened by the Ladies of the Sacred Heart. Heating apparatus and small organ procured.

1861. The large pulpit built. Residence on Twelfth and May streets erected. Rosary Society, Young Ladies' Sodality and Holy Angels' Sodality established. The first Friday observed in devotion to the Sacred Heart.

1862. St. Ann's Sodality established. Sodality band for men started.

1863. A new bell blessed. Boy's Field Band paraded on March 17.

1864. Boys' school burned. New school on Morgan street built. Society of the Sacred Heart and Apostleship established.

1865. School opened in January. Communion railing procured. Main altar blessed in presence of seven bishops.

1866. Addition of forty feet made to the church. Ten new confessionals built.

1867. A new school for girls opened by Sisters of Charity of the B. V. M. Foundation of St. Ignatius' College laid.

1868. St. Stanislaus school opened. Bona Mors Society established. Sodality of the Annunciation established.

1869. Young Men's Sodality established. St. Aloysius school built.

1870. Big organ opened. Death of Father Smarius. St. Ignatius' College opened. Basement chapel enlarged. Statue of our Lady of Perpetual Help erected. Holy Family Temperance and Benevolent Society organized.

1871. School of St. Pius opened. St. Joseph's statue erected.

1872. New boiler house built and boilers put in.

1873. New parish of St. Pius established. Corner stone of the Sacred Heart church laid. New Way of the Cross and Side Altars blessed.

1874. Side Altars in the basement blessed. Tower built. Addition to College. Guardian Angels' school built.

1875. New Guilt Statues and Mission Cross erected. St. Joseph's Home : the site bought and house built.

1876. Sodality of the Nativity of the B. V. M. established. St. Agnes school built.

1877. Death of Father Coosemans.

1878. St. Joseph's school built. Corner stone of Sodality Hall laid. Small pulpit built.

1879. Death of Father Lawlor. Father Damen appointed pastor of Sacred Heart Church. A bazaar held in Sodality building to plaster and equip it. Bishop Foley died, February 19.

1880. Sodality Hall opened. 1500 persons confirmed by Bishop Hennessy of Dubuque on May 30. Altar of B. V. M. took fire that day at Solemn High Mass ; F. Bronsgeest stopped panic by striking the gong on Altar steps and the Bishop quieted the people.

1881. Most Rev. Patrick A. Feehan, the first Archbishop of Chicago, confirmed 877, the usual number for each year. Custom started to meet the Archbishop at the northwestern boundaries of the parish in a parade of Sodalities, Societies, with music, banners and regalia. Death of Father James Walsh.

1883. The Catholic Order of Foresters (C. O. F.) organized. The American League of the Cross established under Rev. James M. Hayes ; 2,200 strong the first year. Death of Father John De Blieck.

1885. Golden Jubilee of Father Maurice Oakley. Death of Father Isidore Boudreaux.

1886. Convent school and hall built on northwest corner of Taylor and Lytle streets by the religious of the Sacred Heart. (Parish contributed 4,000.)

1887. Golden Jubilee of Father Damen. Death of Father Oakley.

1889. Death of Father Arnold Damen, January 1.

1890. Father Andrew O'Neill's Golden Jubilee. 4,237 school pupils. Patriotic Sons of Fr. Matthew started. A temperance society formed of uniformed Knights with a brass band.

1891. St. Monica's Total Abstinence Society for Ladies established.

1892. Great Columbian celebration in Church and College, on October 19, graced by the presence of Archbishop

Satolli, Apostolic Delegate, and Cardinal Gibbons and Archbishop Feehan. New hydraulic organ, October 9.

1893. April 30—The Duke Veragua, lineal descendant of Columbus, attended Mass in our Church, with his lady and two children. They received a great ovation from our parishioners, who crowded Twelfth street in front of the College. At the World's Fair Educational Exhibit our parish schools were represented by a large and fine collection of school albums. The College presented to the City Library a catalogue artistically decorated.

1894. Unveiling of a marble statue of the Blessed Virgin over the entrance to Sodality Hall on May street, donated by the Married Ladies. The basement of church was excavated and extended under the sanctuary.

1895. Silver jublee of St. Ignatius' College celebrated in style, and commemorated by marble slab with lapidary inscription, placed on the east wall of the College vestibule. Pope Leo XIII cabled Papal Blessing to all Priests and people of college and parish. The large new college annex opened in the Fall. Death of Brother Thomas O'Neill, for thirty-four years assistant director of the parish schools.

1896. St. Agnes Sodality duly erected at St. Joseph's Home for Working Girls. Its charter members were the public school girls of the parish instructed for First Communion by the Sisters at the Home and directed by a Father from the College. This year was begun the children's Mass at 9.30 in the upper church for all the schools: the public school pupils in the gallery. Death of Father Michael Van Agt.

1897. Two Sodalities for the Deaf and Dumb organized at St. Joseph's Home. New engine house and Alcolytical Hall.

1898. Sacerdotal Jubilee of Father Ponziglione.

1899. The old plank sidewalk on Twelfth street torn up and filled in and granitoid pavement extended in front of Church and College. Church front painted. Church doors and vestibule renovated.

1900. The Maxwell street Convent and School closed and sold. House rented on Twelfth and May streets. Death of Father Paul Ponziglione, March 28.

1901. New Convent for Sisters of Charity, B. V. M., built on May street, between Taylor and Eleventh. Death of Father Andrew O'Neill, September 13, for thirty-six years the Director of our Parish Schools and founder of the Sunday-school Association.

1902. In memory of Father O'Neill, St. Joseph's school on Thirteenth street near Loomis, was extended. This annex was opened in September with 950 on the roll for its first year. Bazaar in October for church and school expenses. Church frescoed and fitted with new steam apparatus; some new windows placed in the sanctuary.

1903. The young Ladies' Sodality donated a new stained glass window for the west transept. The deaf and dumb class of boys being removed from St. Joseph's Home, a house was rented near by and a Father from the College took charge of them, providing a teacher for a class of First Communicants.

1904. The Married Ladies' Sodality donated the other transept window. School of the Guardian Angels, near the Italian church, was closed and sold. Jubilee year of the Immaculate Conception observed by all the Sodalities in retreats, producing increased fervor in piety and good works. The Married Men's Sodality led a procession—1,000 strong—to the Cathedral of the Holy Name, in their regalia, headed by their band and the banner of the Immaculate Conception. This year the Iroquois theatre calamity brought down on us the building inspectors in a fit of zeal, requiring changes and improvements. We built four large fire-escapes and changed all the doors to open outwards in halls and schools, and improved staircases and refitted our stages at great labor and expense.

1905. The Married Men's Sodality donated a Seth-Thomas, eight-day tower clock, as their jubilee gift to the Church. It was in place by August 15th.

1906. Twenty acres of ground was bought on Evanston avenue near Devon avenue, as a site for a new college and church.

1907. The new St. Ignatius' Church and Rectory opened on the North side. Jubilee windows put in Holy Family Church.

*Father Damen and the Ephpheta School for the Deaf.*—The chronicle of the fifty golden years of the Holy Family parish would be incomplete without mentioning the good work done by Father Damen in connection with the Ephpheta School for the Deaf.

For many years this devoted priest was the spiritual father of the deaf mutes in Chicago. When surrounded by his speechless children he was as happy as they were; his true love for them was conspicuous in the many little ways he would bring brightness into their clouded lives. His pockets belonged to the little ones who spied the candy and pictures that would peep out on their entertainment evenings, and his pleasure in making them happy was even greater than theirs.

In 1878 a great effort was made by Fr. Damen to procure teachers for the deaf mutes. After much perseverance he secured the help of the good ladies whose organization has charge of the St. Joseph's Home for the Friendless.

In 1887, Fr. Damen, S. J., gave his Jubilee offerings, to the amount of $3,500, to build a cottage at the back of St. Joseph's Home for refectories and dormitories for the child-

ren of the Ephpheta School, who were increasing in number. At one time there were 120 pupils in the school.

When the good Father was called from Chicago to other fields of usefulness, and he could no longer exercise his influence for the good on the Ephpheta School, he never lost his paternal interest in his dear deaf mutes; and, when as a missionary, he occasionally passed through Chicago, he never forgot to pay them an early visit.

It would have saddened the heart of good Father Damen, S. J., had he lived eight years ago, to see the day when it was found necessary, for want of room and support, to close the doors of the Ephpheta School to boys as boarders, and 64 were sent away.

The generous patron of the deaf has gone to his reward, and one of his special joys in heaven must be to hear the voices of those, who on earth were deaf and dumb and who were saved through his zeal for the salvation of souls.

We are sure that his interest for the temporal and spiritual welfare of the Catholic deaf mutes of Chicago is still alive.

May we hope that the good Father's prayers for his beloved silent children will make it possible to secure for them, as a home and school, the property of the Sacred Heart Academy on Taylor street; for of the 417 Catholic mutes of Chicago, 225 are of school age. And, too, by such disposition will that Academy, which he helped to acquire and build, be saved from destruction and desecration and stand as a memorial of the long and persevering labors of the Madames of the Sacred Heart in the Holy Family Parish.

*League of the Sacred Heart.*—Very few realize the extent to which the devotion to the Sacred Heart is practised by our people. Some idea can be obtained from the following figures. Every month there are over 8,000 leaflets distributed. That these are not wasted can be seen from the fact that during the month of December there were 231,027 good works recorded and done for the intentions of the League. Besides these there are thousands of good works done which are not recorded. There were 54,840 requests presented by the members. There were 1,598 Thanksgivings offered for favors received. These returns indicate great activity. This great work is accomplished entirely through the Promoters.

*Kaskaskia.*—What St. Inigo's is in the East, Kaskaskia is in a lesser way in the West—the bond of the new and the old Society. Fr. Meurin, the last Jesuit of Kaskaskia sleeps on the little mound at Florissant beside DeSmet and Van de Velde and the hundred others who carried the same banner lately over the same field in which he was a pioneer.

Lately through the kindness of the good Bishop of Belleville the St. Louis University came into possession of several precious relics of the old Society. He has promised us the old altar; and we have from him the chalice and paten of

hammered silver and the altar stone that were used by our old fathers more than a century ago. The latter is scratched and smeared and daubed enough to be as old as the date which is scrawled on it in red paint "1691." As the present Kaskaskia only dates back to 1700, this date would seem to indicate that this stone was in use in the old Kaskaskia village, where Fr. Rasle ministered in that very year of 1691.

We have the Registers of Kaskaskia also, but merely as a loan, until the Belleville diocese has its own fire-proof archives.

In reading about Kaskaskia recently, I observed a fact that must be particularly interesting to Ours; though I do not know that attention has ever been called to it. Of course there was no special reason for secular historians to note it. It is that our old house in Kaskaskia was the first Capitol building of Illinois.

Father Watrin in his letter in the Relations on the Banishment of the Jesuits shows that we had three locations in and about Kaskaskia. 1, Fr. Meurin was staying among the Indians about three miles from the town proper; 2, the Father, who was curé, lived next to the church; and 3, "the establishment," which so many historians have called the College. This latter appears conspicuously in the plan or map of the old town given in Justin Winsor's America. (Vol. 6, p. 717.)

Fr. Meurin complains that after our expulsion, it was not destroyed, as ordered by the French government, but was rented out to the English for a magazine. It became the home of the British commandant soon after. It was here that the infamous Rochblave, who, as Spanish commandant, drove Fr. Meurin from Upper Louisiana, was himself as British commandant, made prisoner by George Rogers Clark. This very house continued for many years to be occupied by the American chief officials, and in it were held the first sessions of the Illinois legislature.

*Kansas. St. Mary's College.*—The last relic of Indian Mission days has disappeared from the foot of Observatory Hill. It was a frame structure erected in 1869. For years it has served as the domicile of Pat Woods, a personage intimately connected with the pioneer history of St. Mary's, and well known to every student, who claims the Institution as his Alma Mater. The removal of this old land mark became necessary, when Loyola Hall, the new dormitory building, was about ready for occupation. Loyola Hall is a four story structure, containing one hundred living rooms. It is beautifully situated on Observatory Hill commanding an excellent view of the undulating prairies to the north, east and west, and of the fertile Kaw valley to the southward. The architecture is of the Elizabethan Ann type and the interior conveniences are thoroughly modern and complete.

On the brow of the same Hill will stand "The Immaculata." This new and fitting Temple, in honor of Our Lady, is a gift of present and past Sodalists to the College. It was on the Feast of the Immaculate Conception, 1906, that the Sodalists organized and determined to take active measures for the erection of the new Chapel. In brief their plan was to have three hundred of the present and old Sodalists contribute $100.00 each to the Chapel fund. The response to the call has been generous. About two hundred of the subscriptions have already been paid in. Work is now actively progressing on the foundation. On Monday, December the 9th, the Right Reverend Thomas F. Lillis, D. D., Bishop of Leavenworth, will solemnly lay the cornerstone of the "Immaculata." The sermon on the occasion will be delivered by Fr. James J. Conway, S. J., of St. Louis University. This will be especially fitting, for when St. Mary's ceased to be an Indian School in the early sixties, Fr. Conway was one of the first students of the incipient College, and also the first Prefect of its Sodality. The Immaculata must be given a prominent place in the Catholic history of Kansas. In the very shadow of its gothic spire stood the first Cathedral of the state, and here Bishop Miége, of the Society, the first Bishop of the Leavenworth diocese, resided. It is consoling to note, that since the inauguration of the movement the present Sodalists and the student body in general have taken an active interest and honest pride in the work. They are striving earnestly to live up to the ideals of the Immaculata spirit. There has been a most edifying increase in the number of Communions. Each day a number of sodalists are appointed to receive Holy Communion and to pray especially for three intentions which Fr. Shyne, the director, suggested to them at the beginning of the Chapel Movement. The Intentions are: first, that all the students within the College walls may live without interrupting sanctifying grace in their immortal souls by any grevious sin of thought, word, deed or omission; secondly, that the Immaculate Mother may use her intercessory power with her Divine Son, that the Students may be inspired by Him and enabled to erect, in honor of the Immaculate Conception, a chapel fit for service and a help to prayer; thirdly that the Immaculate Mother may obtain from that same Son blessings spiritual and temporal for all the old and new students, who help in the erection of a Gothic structure in her honor.

Signs of God's blessing upon the College are not wanting. Its capacity is overtaxed on account of the large increase of students. There are now four hundred and six in actual attendance. It has been necessary to refuse admittance to many. This makes it possible for Fr. Rector to be independent in admitting students, and also to make those who have places appreciate them the more.

The opening of Loyola Hall and the new Chapel have necessitated the enlargement of the heating and lighting plants. The buildings have been extended and a new dynamo and two new boilers installed. Oil is now used instead of coal for fuel.

During the past summer the privileges of a flag-station were obtained for all local trains passing the College.

*St. Louis University. Golden Jubilee of Bros. Wittstadt and Hoer.*—On Sept. 5 and Oct. 26, 1907, respectively, the golden jubilee in the Society of Brother Philip Wittstadt and Brother John Hoer was fittingly commemorated by the community of the St. Louis University, in which both of the venerable jubilarians have spent many of the years of their religious life, replete with merit before God and stimulating edification to all for unselfish and untiring devotion to toil and duty.

*Toledo. Roman Coins at St. John's College.*—St. John's College has a very valuable collection of Roman Coins. The coins were purchased recently from the Vatican Library in Rome. It is a splendid series of 823 pieces, ranging from the year 300 B. C. to 400 A. D. The series is made up of sections, the consular or republican and the imperial. The former numbers 229 silver and 19 copper or bronze coins; the latter, 5 gold coins, 87 silver, and 483 bronze coins. For its size the collection is nearly complete. The principal types, issues and denominations are well represented, and the imperial collection forms an almost unbroken chain from the first Caesar to Honorius. The specimens are remarkably well preserved and, in many instances, are covered with a beautiful patina.

The genuineness of all the coins in this collection is guaranteed by no less an authority, than the Prefect of the Vatican Library, the Rev. Francis Ehrle, S. J., under whose direction the coins were selected from a collection of several thousand duplicates possessed by the Vatican. The historic value of these coins is enhanced by the fact that they were obtained at the very spot where they had been struck, and were in circulation many centuries ago.

The entire coin collection of St. John's College, which at present numbers about 3,000 pieces, contains several interesting groups and rare specimens of money. The following sets deserve a special mention: a series of 453 pontifical coins ranging from the Middle Ages to Pope Pius IX, mostly all silver coins, and 17 of gold. This collection was also purchased from the Vatican; a set of 50 silver Bracteates, presented to the College by the Princess of Waldburg-Wolfegg; coins of ancient Greek communities in Asia Minor; a number of Byzantine and early Turkish coins, besides a

great variety of old and modern coins of Europe and America, and some fine specimens of African savage currency.

NEW ORLEANS PROVINCE. *Florida, Tampa. The Martyrs of Tarahumara.*—The remains of Fathers Julio Pascal and Manuel Martínez of the Society of Jesus, according to "El Correo de Chehuahua" have been found in the village of San Andrés de Comicaró, Sonora, Mexico, after a lapse of 276 years. Father Manuel Piñan, S. J., found the remains. These Fathers were murdered by the savages in 1623.

Don Silvestre Terrazas, a friend of the Society and proprietor of the "Correo," gives the above headline of the announcement made in his paper.

PHILADELPHIA. *The Gesu. The Parochial School.*—A glance over the register of our school reveals some interesting facts. For instance, there were on the register, October 13th, 995 pupils. Of these children something like a third came from families that sent each two. About one-fourth came from families sending each three. Twenty-five families sent each four. Six families were represented by five pupils each and two families actually sent each six children. The remaining pupils represented about two hundred and sixty families. We must remember the varying conditions modifying this estimate; all the children of one family may be of the school age, while in another the older children have almost all passed through the school; and so on.

*The College. Philosophical Disputations.*—On December 20th the Seniors held a Philosophical Disputation in the presence of the Faculty and the College classes. Mr. William J. Bonniwell read a paper in English on "Independent Morality"; Mr. H. Eugene Heine on "The Essential Difference between the Human and the Animal Soul." Mr. Francis X. Daily defended six theses on the fundamental principles of morality. His objectors were Messrs. Charles A. McDonnell and Edward J. Scanlon; Mr. Francis E. Higgins defended six theses in Psychology, demonstrating and upholding the simplicity and spirituality of the human soul and liberty of the will. His objectors were Messrs. William N. Killian and James F. Ryan. The disputation was held in Latin, which is the official language of the Senior class at St. Joseph's College. The young men acquitted themselves creditably and were complimented at the close of the two hours' work by Rev. Father O'Sullivan, the President of the College, who presided at the disputation.

*Address on Modernism.*—An explanatory address on the Pope's encyclical on "Modernism," issued on the 8th of Sepsember last, was delivered Wednesday evening, December 4th, in the College Auditorium by Father Guldner at the

special invitation of the Alumni Sodality. Among those present were: Rev. Father Rector, Father Singleton, Moderator of the Alumni Sodality; General St. Clair A. Mulholland and Henry F. Stitzel, President, and John J. Reilly, First Vice-President of the Sodality.

Father Guldner summarized the tenets grouped by the Pope under the head of "Modernism in Doctrine," and showed why the encyclical which condemned them must be regarded as an utterance *ex cathedra* of the Supreme Pontiff, and as binding upon all Catholics. He went further and gave reasons also why orthodox Protestant believers should so regard it. Father Guldner attributed the surprise with which the encyclical was generally received to the fact that a very small part of the Catholic world knew just what "Modernism" was.

The Pope, he said, had no quarrel with modern civilization as such, or with the advance of science. On the contrary, he was in sympathy with all in them that was good. He chose the name "Modernists" because those whose opinions he condemned called themselves by it. It was at these men that the encyclical was aimed; not at modern society—much less at modern democracy. The speaker instanced the so-called "New Theology" proclaimed by the Baptist preacher, Doctor Campbell, of London, as a phase of "Modernism." While the great mass of Catholics were surprised by the encyclical, the Catholic theologians were not, and it had brought great relief to them by clearing the controversial atmosphere.

*St. Joseph's Church. The League of the Sacred Heart and White Haven Sanatorium.*—The present corporation of the Free Hospital for Poor Consumptives, which conducts the sanatorium at White Haven, grew out of a charitable work started in old St. Joseph's Church about thirteen years ago. The case of a Catholic girl dying of consumption under peculiarly pitiable circumstances, in poverty and without family or friends to give her shelter, was brought to the notice of the Conference of St. Vincent de Paul attached to the church, by one of its members; and attention was thus directed to the fact that, aside from the City Almshouse and a sectarian institution of limited capacity, there were in Philadelphia no hospitals to which persons in the advanced stages of tuberculosis could obtain admission. It was felt that these conditions must be the frequent occasion of much suffering among a class of deserving poor, whose destitute and helpless state could often be attributed directly to the lingering nature of the disease itself.

The subject of a remedy for this evil was discussed with the Rector of the church, Rev. John Scully, S. J., who was also spiritual Director of the Conference, and he at once gave

his cordial approval and enthusiastic support to a movement having for its object the establishment of a home in which poor and dying consumptives should be received and cared for. An association was formed, comprised largely of the Promoters of the League of the Sacred Heart, of St. Joseph's Center, and an organized effort made to obtain members and contributions for "The Free Hospital Fund for Poor Con-Consumptives," as the work was first entitled. Money was also raised by entertainments, given from time to time.

It was thought prudent to defer the opening of a separate hospital until the financial support of such an institution should be better assured; but arrangements were made immediately with St. Agnes' Hospital, and afterwards with St. Mary's and other general hospitals in the city, to reserve wards for the special treatment of cases placed in them by the Association. Committees were appointed to investigate applications for admission, and to visit at short intervals the patients received in these consumptive wards. In the first year, about forty patients were admitted, at a cost of nineteen hundred dollars. In the second year (1896) fifty-six patients were admitted, and the outlays amounted to twenty-one hundred and fifty dollars. Two years later the annual expenditures had reached five thousand dollars. The only conditions of admission were that the applicant should be poor and the disease tuberculosis.

The origin and subsequent development of the work are indicated in the first report of the Society, issued in 1899, from which the following excerpt is taken:

* * * "The Society had its inception in the charity and pious zeal of the League of the Sacred Heart under the leadership of Rev. John Scully, S. J., of St. Joseph's Church, Philadelphia. At first the League secured hospital treatment for such poor consumptives as came under its notice. Soon, however, applications for admission into hospitals came in so rapidly and from such wide-spread territory that it was deemed necessary to found a Society whose sole duty would be to look after the consumptive poor. The Free Hospital for poor consumptives was accordingly founded on February 1st, 1895; it was incorporated under the laws of Pennsylvania on December 13th, 1897. Since the beginning of the work there have been between three and four hundred applications for admission into hospitals. Of these all who were found to be suffering from consumption have been offered hospital treatment and, with very few exceptions, have accepted it." * *

PHILIPPINES ISLANDS *The Ateneo, Manila. Reception to Secretary Taft, Oct. 17, 1907.*—The reception to Secretary of War, Willian H. Taft, at the Ateneo de Manila yesterday afternoon was a decided success.

The rooms of the Ateneo, the Jesuit college in Calle Arzobispo, were beautifully decorated for the occasion and there was a large gathering of Americans, Spaniards and Filipinos.

The students presented "The Upstart," a comedy in three acts, delivered in English. The play was well given with dash and energy and was well received by the audience.

The Secretary of War, Governor General Smith and Monsignor Ambrose Agius, apostolic delegate, occupied seats in the front row during the play.

The following address from the students was read by Ramon Zaragoza, a member of the graduating class and a brother-in-law of Attorney General Araneta:

Most Honored Guest:

It is a great privilege for us of the Ateneo to outstrip all others in welcoming your arrival on our shores. We feel as though we were the first to grasp your hand as you stepped on the ground that is so inseparably linked with your name. And so it was more than a lucky chance that set our college near the sea and yielded us the honor of greeting you betimes, amid the keen rivalry of all who would fain have won so coveted a prize. Besides, it is not a smile nor a word in passing that has fallen to our lot, but we have you to ourselves for a whole evening, and we hope that your pleasure in our feeble efforts will keep pace with our gratified sense of the honor we enjoy.

However, it is not an honor merely that is ours but a great happiness as well. You are no stranger here. The words and songs of greeting that welcomed you here two years ago have not died away, and to-day we are but waking their still living echoes. We are receiving not only the statesman, not only the skilled physician of national ills, not only the ruler of islands that oceans and continents sunder, but we are throwing wide the door of our home to a familiar friend. It is no chill salutation we tender. It is no formal ceremony we hold here to grace your coming. We care nought for the pomp and the splendor that others may command. Words fall cold from the lips when they have not been kindled in love's flame. Under our roof-tree we do you loyal honor. The words of greeting that we utter come first from the heart's prompting and glow with the warmth that sped them to our lips. And so in the name of the faculty students and of the Ateneo we bid you welcome. May the heartiness of our greeting be many times repeated during your stay in the Philippines. May our humble tribute find a home among the pleasant recollections of a busy life and endure as a cherished memory in the many happy years which, we hope and pray, your future has in store.

Father Anon, at the close of the presentation, read a paper in English, acknowledging the debt of gratitude the Jesuit order owed to the United States government and to the Secretary of War. Secretary Taft replied with a short address in which he dwelt on the literary and scientific attainments of the Order, making special mention of the Manila Observatory and the work of Father Algue.

At the close of the exercises a reception was held in which all present had the opportunity of meeting the Secretary of War.

The following is the address of Fr. Anon, rector of the Ateneo:

The young gentleman who welcomed you this evening said nothing in the warmth of his greeting that I am not ready to make my own. But there is a duty which another cannot discharge in my place and I hasten to acquit myself of it now. As a member of the Society of Jesus, with the certainty that I am expressing the sentiments of my religous brethern in the Philippines, I desire to acknowledge formally a debt we owe to the United States Government, and especially to its representatives here in Manila. Our sense of obligation is caused, first, by a debt of justice which we owe the Government for the cordial and practical help with which it has furthered the work of our Society in the Philippines. I need only instance the marked recognition and the material support accorded to our Fathers who represent the United States Weather Bureau, or the generous aid which made it possible for them to show the people of America what our Society is doing for science and commerce in the Far East. Then, too, the encouraging appreciation of our missionary labors among native peoples calls for grateful acknowledgment.

But over and above all this I wish, as Rector of the Ateneo, to make public avowal of our indebtedness to the local government for the kind and even flattering recognition with which it has rewarded our efforts in the great work of education. The highest authorities of Manila accepted our college degrees and praised our programme of studies in the warmest terms. Such approval could not fail to arouse in us a deep sense of gratification and gratitude to which I am happy to give expression. And I tender my hearty thanks to you as well as to those who directly befriended us, because with you all government in the archipelago is identified in the popular idea. Be assured that our best endeavors will not be lacking to deserve hereafter the support and encouragement which have cheered and sustained us in the past.

*Missions in Canniguin Island.*—The volcanic island of Canniguin is about 60 miles north of Cagayan, and about eight from the mainland of Mindanao. It is about 20 miles in diameter, and more or less heart-shaped. The island

really consists of mountain peaks, all volcanic in formation, with central valleys, and along the greater part of the coast a plain of greater or less extent gradually sloping to the sea. It is a rich island, and its people are better-off than their Mindanaan neighbors. Hemp is the chief product; but there are extensive cocoa-nut groves, with chocolate plantations, and various fruits, The island is extremely beautiful. Pure water streams down everywhere. The highest peaks are some 7000 feet, towering above the active volcano, 1600 feet high, which appears as a pigmy by the sea. This volcano is recent. About 37 years ago it arose from the sloping plain and the sea, and destroyed the largest town on the island, which in part occupied its site. Within five or six years the neighboring crest, at least six thousand feet in height, rising almost directly over Mambajao, now the chief town, began to throw out sulphur smoke. This ceased or became intermittent. But during our recent visit it was distinctly visible, and appeared in two or three places on the back of the mountain.

The people of Canniguin, mostly peaceful and industrious immigrants from the neighboring island of Bohol, have hitherto been conservative, entirely Catholic and antirevolutionary. Trouble-makers, however, have come amongst them; and the Aglipayanos have obtained a foothold. Morals, too, have decayed in these ten years of confusion. Before the revolution, the four parishes of the island were administered by Recoleto Fathers; and since, usually by two or three secular Filipino priests. The total population is put down in the census at 30,000. The people live, as usual, along the coast; and there are not even villages in the interior.

The purpose of the missions was to combat Aglipayanism: so we (three Fathers) began in Mombajao, almost the only place where the renegades have organised. Not a soul met us at the pier as we landed in the early morning; and as we walked to the Convento there was no sign of welcome or unwelcome. The idea of a mission was entirely new—there never had been one here; and the really excellent pastor, who made us most welcome, had not even announced it. Mambajao is by no means a holy place, I think: very few attended the mission exercises, and perhaps some 200 went to confession out of a population of several thousands. We did some good by visiting the chief families, whom we had known, and who received us with entire friendship. They received, too, a little later, the visit of the Aglipayano so called bishop, who followed us up, bent on imitation.

One Father stayed a few days longer in Mambajao, and two went on to the next parish of Mahinog. Here we divided, and one remained in the *barrio* of Jubangon. In these two places the people began at once to attend the church, and

soon we had work from morning till night—preaching, hearing confessions, teaching the children, baptising etc. The poor people came with Mass intentions, chickens, vegetables, and so on. 800 or more went to confession in Jubangon; 1300 in Mahinog; and about 260 children made their First Communion. A very much larger number of adults, here as elsewhere, were admitted also to their First Communion. The immense majority of the confessions covered several years, commonly at least ten; and the absolutely terrible lack of religious instruction and the almost extreme lack of even ordinary intelligence in a very large proportion of the people made the confessions slow and painful work.

From the village of Maac, five or six miles farther on they came to beg us to celebrate a *fiesta:* they never had had Mass. They brought an offering of 15 pesos; and sent men with barotos, or native boats, to bring us in the early morning. Their chapel was prepared with a good deal of taste, and especially a great many lights, and one of the little houses was prepared with cloths and color to receive the Padres. We sang the Mass and preached to the large number of people assembled; and then went on by boat to the next considerable place—Guinciliban. This was the first settlement in the island; but because it is cut off by the steep hills by the sea, and because the port is bad, it never grew. It is a very small place; but like most Philippine towns, contains more people than one would imagine. The census gives 1236: nearly every soul capable of going to confession seems to have gone. The young men began; and I believe there are no better in the world. They are a wonderful people, with never Mass or sacraments. They were exasperatingly curious: they followed us everywhere and watched from everywhere; but they are good as gold. They came with Mass intentions and presents all the time we stayed. I had the honor of administering the first Baptisms—22 together: the two mornings following, we had 8 marriages.

Sagay is the next place, a parish, larger and richer, with even more demonstrative faith, but morals inferior. We had a splendid attendance in the church, and very many confessions, but many fewer in proportion.

Catarman, where the native priest resides, is about of the same size as Sagay. Fewer came here, and the confessions were fewer at first; but after a while they began to gather from their fields, and we had to leave many unconfessed.

Our last Station was at the foot of the volcano, Bonbon, the former Catarman, the capital then. In this beautiful—wildly beautiful little place, Father España fell sick; and, after two days and 100 confessions, we had to return in a Boholano *banca* to Mambajao. We had a fight with the Aglipayanos, who interrupted us; and we insisted on the arrest of two of them. In all, we heard more than 5000 con-

fessions in a month, and prepared more than 500 children and a much larger number of adults for First Communion. There was much religious instruction, not to mention other benefits.—*Letter of D. Lynch, S. J.*

*Manila. The Plenary Council and Celebration of Thanksgiving Day.*—At the 1st plenary Council held here Fr. Villalonga is one of the Archbishop's theologians—the Superior, Fr. Mir; the rector of our Seminary, Fr. Pi, and of our Seminary at Vigan, Fr. Saderra, are present also *ex officio.* We had a magnificent Thanksgiving Day Celebration in the Cathedral, Fr. McDonough sang the solemn Mass, and Fr. Becker preached a fine sermon. Between two and three thousand were present, including the Governor, Commission, members of assembly, and other officials, and numerous army and navy officers. The archbishop presided in full pontificals. It was a great triumph, as the Protestants had been trying to make a sort of Protestant-American feast of the day. They were refused by the assembly the use of the government hall for their service, (they had held it there the past two years,) and so Methodist, Presbyterians and Episcopalians combined and held a "Union" service in the cathedral of the latter. They had an attendance of a couple of hundred or less. A feature of the occasion with us was the singing of an English patriotic hymn (God bless our native land) to the air "My Country 'tis of thee," by 800 boys and girls from the Catholic Schools. This may seem an insignificant detail, but one thing our friends, the Protestants, try to urge against Catholicism over here is that it is anti-American.

There was a splendid demonstration in the city last Sunday night, 15 Dec., in honor of the Bishops and Fathers of the Councils, 25000 men and boys, this is a conservative estimate, walked in procession carrying torches, lanterns, transparencies etc. There were many handsome floats besides, and 34 bands of music. The bishops, clergy and friends were in the reviewing stand, and it was 10.30 P. M. before the last man passed in line. Legarda and Ocampo, the Philippine delegates to Congress are both graduates of the Ateneo, the latter has a couple of boys here now. Osmeña, the speaker of the Assembly, is also a graduate.—*Letter of Fr. Philip M. Finegan.*

*Notes from Vigan.*—Nov. 5, 1907. Today is election day here. The leading candidates for Presidente are good Catholics, so it will not make much difference who is elected: there are eight or ten candidates. For Governor there are also six or eight candidates, the two leading ones being the present Governor and the ex-Presidente; *ex*, i.e. he resigned his office the 1st of October in order to be able to run. He is leader of the Aglipayans here, and I have spoken of him before. You may judge of the character of the people we

have to deal with from the following incident. There were two papers here in Vigan which often contained attacks against the Church or its doctrines. About two years ago the Fathers and priests urged the establishment of a Catholic paper, and the "Mensajero Catolico" was the result. For about two years it acted pretty well, its editor being, by the way, a relative of the Presidente. About six months ago, it surprised its best supporters by coming out with a strong "Supplement" against the present Governor and favoring the Presidente. A month ago it came out more openly in support of the Presidente as Candidate for Governor. The priests were indignant, and the paper lost about 200 subscriptions at once. But the facility with which the paper became (politically) an Aglipayan organ is something of an index of the people. One of the priests reprehending the editor for his action was told by the latter that if the Aglipayan was elected he (the editor) would protest against his election *in the paper.*(!).

*Nov. 21.* Time you see passes quickly in the Philippines. The elections are over and our friend (?) the Presidente is elected by about a thousand majority. About a month before the election, the Governor had declared that owing to the lack of money in the treasury, either the poll-tax would be raised from one to two dollars, or the people themselves would have to work on the repair of the road. It was this law that the 'Mensajero Catolico' made capital out of in favor of the Aglipayan, and its publication may have helped much in the defeat of the governor. But the election of the Aglipayan Governor was not the least misfortune or disgrace of election day. What will you think when I tell you the ex-priest and renegade *Pons* was elected "Consejale" or Alderman. Here there are no parties. Anyone may run. Pons kept his candidacy secret, and it was only the day after the election, I heard of it, and of the probability of his being elected. The young men of the University had been working in his favor. I happened to see the Bishop that day, and when I told him of Pons' chances of election, he only voiced my own feelings, when he said: "Well if these people elect such a man as Pons, they are inviting down upon themselves the wrath of God." Pons was not only elected, but received more votes than any of the other elected aldermen. It transpires however, that he cannot act, as according to an unrepealed Spanish law no clergyman can be an alderman. The best late report of Pons, and of course we hope true, is that he and the University are going to move to Cebu.

Our "Mensajero Catolico," as a Catholic paper, no longer exists. On the 11th a well known woman of the town, supposedly a very good Catholic, went off to a neighboring town, and before the Justice of the Peace married a protestant. The "Mensajero" congratulated the very devout

Señora on her marriage, ending its congratulation by expessing the wish that the marriage would soon be canonically arranged. This was the last straw, and the Bishop ordered the editor to change the name, and in his future paper, have nothing to say about Church affairs. But here again you have an indication of the people we have to deal with.—*Letter from Father Thompkins.*

ROME. *The Novitiate at Castel Gandolfo.*—On Nov. 13, 1907, the novitiate at Castel Gandolfo celebrated its silver jubilee. All the first novices that could go were invited to be present on the occasion. Father General and the Curia were also invited. The day was accordingly made a break day, or a villa day, for the Curia. All the Fathers were invited; a good number went.

There are two ways—besides walking—of getting to Castel Gandolfo, the railroad and the trolley. Both pass across the Campagna. The railroad then shoots under the Alban Hills to the Alban Lake, emerging on the shore and running along it for some distance before reaching the station of Castello, or Castel Gandolfo. From the landing place there is a steep ascent up the road to the town, a walk of 10 good minutes to the Novitiate.

The trolley—called train here—on leaving the Campagna, labors up the hills, through vineyards and by villas of all sorts, old and new, until it reaches the main road connecting the various towns on the slope of the Alban Hills. Then the line splits, one section going towards Frascati, another up the hills to Rocca di Papa, the third to Castel Gandolfo and beyond.

There are several trains both by rail and trolley. So the Curia broke up into parties, each member of it choosing the way and the time for which he could get a companion. Father General went with one of the brothers by trolley at 8.30. Two of the Substitutes took the same trolley. Others followed later.

On arriving at the Novitiate, Father General found the community gathered to receive him. Each one came to him, knelt on one knee and kissed Father General's hand, which is the usual ceremony. One of the brothers—probably a new novice brother—amused us all by approaching Father General with his hands joined devoutly before his breast and going down on both knees, as if to get a special blessing. There were several young people still in secular dress, postulants apparently.

From after this ceremony, which was not at all formal, until 11.45 the visitors were free. Two of the Substitutes took a little walk down the hill to see the new house which is building in the North American Villa for the accommodation of the 135 students of that college. It commands a

splendid view. Another visit was to the quarters of the Novices, who were then out walking.

The Novices have their beds and desks in small rooms, three or four or five together. The beds are bundled up during the day, consisting of two iron stands of the old Frederick kind, with a few boards, a mattress and the covers. The curtains and their supports are not in evidence during the day, but are put in position for the night.

The Novices' Library seems to contain chiefly ancient and much used copies of Rodriguez. There are two or three rather large cases, holding perhaps 700 or 800 books, but there may be more in some other part of the house.

The Novices are on the chapel floor; the Juniors on the floor below.

The chapel is very devotional. Over the altar is a picture of Our Lady called "Mater Pietatis." There is a special feast of Our Lady in the Novitiate under this title. The picture has been often reproduced; copies are frequently found in private rooms in the Roman Province.

The two corridors of the Novitiate, that in front of the chapel and that on its side, are lined with pictures from the life of Christ. These pictures are the same as are found in a large book at Woodstock, printed three centuries ago at the suggestion of St. Ignatius and on plans proposed by Father Nadal to help people, especially our scholastics, to make meditation.

Examen came at 11.45. Dinner followed, Litanies being recited at this time of the year just before supper.

At dinner a Latin panegyric on St. Stanislas was delivered from the pulpit by one of the Juniors. When he got through, there was Deo gratias.

My lot put me at a specially decorated table where two vow men were seated. They gave my companion and myself some interesting information, among other things remarking that the Juniors always talk Latin after dinner and after supper at Castel Gandolfo. The postulants were at dinner with the community.

The Curia returned to the city in parties, as it had gone. The distance is about 12 miles. The trolley goes there in something like two hours, the train being faster. The trolley does better coming back, the road being largely down hill. Indeed at certain parts the car goes rather too fast, considering that it is a double-decker and that the gauge is narrow. It may be added that the curves and the hills are suggestive of the possibility of accidents, the curves being fearfully short in a number of places and the hills being frightfully steep.

The brothers did not have a feast on St. Alphonsus' day, but went to one of the German College villas for "haustus" in the afternoon about a week later, the Curia Fathers and those of the college being invited. The walk out and back

was quite pleasant. The "feast" was nothing to boast of, though it was heartily enjoyed. There was a poor room in bad repairs, with old tables and old chairs. The viands consisted of wine, grapes, ham and cake, served without any pretence to elegance, or rather not served at all. And yet the brothers were thoroughly pleased.

*An Audience with the Holy Father. A Letter of Father Drum.*—There was no difficulty at all to get a private audience. Mgr. Bisleti, the Majordomo, is most cordial to Ours. His secretary took the letter of introduction I had brought from Fr. Mullan, and returned at once to usher me into the Monsignor's study. There we chatted for twenty minutes about my Oriental work. Mgr. Bisleti spoke highly of the work of the Society in Biblical studies, especially of the work of Father Fonck, whom the Monsignor hopes soon to see on the Biblical Commission. When I explained that I wished an audience, I was told the Holy Father would take great pleasure in talking to me about my studies.

Two or three days later the invitation was brought me by a special messenger.

Fr. Carroll, of the California Mission, was with me during my audience. His name was not on the invitation, and we feared some difficulty. There was none. Whenever we were held up by any of the guards or attendants, we routed them by a business-like wave of the hand and the magic word "*udienza*," and forged onward. When we reached the waiting-room, we were dismayed by the hard-heartedness of the ushers in rose-colored knickerbockers; they said it would be impossible for them to usher in any one but me, as the invitation called for no one else. However, at our request, they called a Monsignore; he took the invitation away, and very shortly returned with the kind information that the Holy Father would receive us, either both together or one at a time. When our turn came, we entered together at 11.30 A. M.

That entrance I will never forget. I had expected to find myself in the throne-room; and had been told that a Monsignore would put me through the motions of the ceremonial. There was nothing like that. We were in the Pope's study. He stood as we entered. I looked for the Monsignore; he was gone. So down I went on both knees and made the solemn bow. At once a firm kind voice said: "Surgite, accedite, sedete." The Holy Father is above ceremonial; his simplicity and strength and deep knowledge of human nature often lead him to lay aside the time honored formalities of the Vatican. Still, I felt the three genuflections were his due, and was determined to give them. So I made a second and a simple genuflection. The Holy Father said: "Sedete, sedete." I then knelt at the feet of His Holiness, and received his blessing. He would not allow me to

kiss his feet, but made me sit in a chair close by his desk. We chatted for nearly half an hour. As my companion spoke even less Italian than I, and the audience had been arranged for me, he left me the floor; I took it fearlessly.

That talk of half an hour with Pius the Tenth is one of the greatest experiences of my life. The memory of that dear old man; of his piercing, telling, yet kindly eyes; of his countenance, at times bright and humorous, at times sad and solicitous, but always strong; of his words, authoritative, inspiring, heartfelt and heartreaching, that memory will ever be to me an occasion of grace such as no other experience, but ordination and first Mass will be.

During my entire audience with the Holy Father, it was clear to me how he esteemed the Society and how he counted on it. On one occasion, he said slowly and with heart: "La Compagnia è bene merita,"—then he gazed at me with his sad and soulful eyes, as he said, "bene merita della Chiesa di Pio."

Most of our talk was about my studies. With all a father's interest, sincerity and pride, he asked me in detail about my studies in the Society. Had I made the four years of theology? the three years of philosophy? the tertianship? He was much pleased that I had the full training of the Society before starting to specialize in Biblical studies. "Ah, 'tis well," said he: "you are a full-formed Jesuit."

Then we talked about my studies and travels in Syria and Palestine. The dear old man wished to know what Semitic languages I had studied, how long I had studied each, etc. He inquired much about our Oriental Faculty at Beirut. When I told him that last year there were twenty-five Jesuits studying Arabic in Beirut, his face glowed with joy. "Those Jesuits," he said, "what won't they do!"

When I spoke of my coming studies at Innsbruck, the Holy Father referred with pleasure to Fr. Fonck as to a man who used modern science to uphold traditional truth.

In regard to Biblical work, the grand old man spoke ever firmly and unflinchingly. There was but one burden to his words: "Fight for the traditional teachings of the Church!" He was sad, yet indignant, as he spoke of the Modernists. It was clear he meant war with them to the finish. The day of my audience was the feast of St. Jerome. After one of the Holy Father's outbursts against the Modernists,—whom he always referred to as those wiseacres,—I ventured the suggestion that the office and works of SS. Jerome and Augustine entered less into the lives and studies of the Modernists than did the writings of "Il Santo" Delitzsch and "Il Santo" Harnack. The Holy Father chuckled at the allusion and struck his desk with a chubby fist, as he said: "Yes, because they have read a page or two of some German rationalist, they think to overturn the teachings of all the

Fathers of the Church,—*quelli sapientini!*" I thought of St. Paul's "sollicitudo ecclesiarum!"

When the talk was over, I pulled out a large photograph of the Holy Father, which I had stowed away under my cassock. The Monsignore take away such photographs, if they see them. The Holy Father laughed as I tugged away at the smuggled treasure, and most willingly wrote upon the precious souvenir. He blessed everything I presented. Then I began to ask for personal blessings. First came blessings for the province and Fr. Provincial, Woodstock and the novitiate; the blessings were granted each with a hearty consent. I then asked a special blessing for my poor old mother. Pius the Tenth showed he is a Man's man, a Pope with the feelings of a man. He leaned toward me, and in the kindliest way said: "Tell your dear old mother, I bless her with all my heart; tell her how I thank her for giving you to the Church and to the Society of Jesus." My heart was full of enthusiasm, and my eyes were more than moist.

He gave Fr. Carroll and me the privilege of the crozier-blessing for life and of the apostolic blessing to twenty-five individuals, one at a time.

After he had blessed me, as I knelt before the dear old man, he got deep down into my heart by one more human incident. "And now," said he, "let us make the intention by which each of us gives the other a share in all his future Masses." I bent down to show my humble thanks by kissing the feet of Our Lord's Vicar. He drew back a bit, and I, in ignorance of the authority of my words, insisted: "Voglio, Santo Padre." The supreme jurisdiction of the Church yielded to the whim of a lowly follower; I was satisfied. One more blessing was received, and I made for the door. As I looked back to say good-bye, the Holy Father hit his desk and urged: "Remember, stand by the traditional doctrines of the Church." "Holy Father, I made answer, "if ever any argument of a rationalist seems to me strong, the memory of my talk with Your Holiness will by God's grace give me strength to hold my ground and fight for the traditional teaching of the Church." The dear old man stood at his desk in kindly smiles, and we left the room.

The enthusiasm of that day, I shall never forget. Pius X inspires one with the old crusader spirit.

SPAIN. *The Flood at Tortosa.*—The overflow of the Ebro on the 22d–25th of March last was among the greatest that has ever occurred here both in volume and duration. The maximum depth in the house was 1.72 metres and at one point 1.75 metres falling only 50 centimetres below the flood of 1787, which was the greatest registered in the history of Tortosa. But although in our house it did not reach the al-

titude of that celebrated flood, yet taking into account the fact that in Tortosa the present flood rose more than a palm above the mark of the former one, and considering the changes which the surface of the ground has undergone in the interval of more than a century, we may well conclude that this year's flood has equalled if not surpassed that of the 9th of October 1787.

During the flood our church was filled with water up to the top of the side altars, all the shops and offices of the lower floors were ruined, and some of the garden walls thrown down. Telephone connections with Tortosa were cut off, the whole valley of Ebro was a roaring torrent, which came so suddenly upon the towns and villages that many people could only save themselves by breaking through their roofs and running over neighboring housetops to a place of safety. Fr. Cirera, Fr. Llussa and others rendered generous assistance in the work of saving and directing the terrified inhabitants, and the brothers were kept busy supplying the needs of externs whose stores were ruined and who were occupied in the work of saving their neighbors. The destruction and misery in Tortosa were very great and the loss to factories, orchards and gardens deplorable.

After the flood was over everyone set to work with a will cleaning up the house, which was soon rendered sufficiently habitable for us to take our meals at home instead of going up to San José, as we were forced to do several times during the flood.

HOME NEWS. *Public Disputation.*—On Monday Feb. 17, Rev. John T. Langan, S. J., and Rev. Richard H. Tierney, S. J., defended the entire treatises "De Ecclesia" and "De Deo Uno et Trino" respectively.

A large gathering of clergy from Washington, Baltimore and New York was present for the occasion. Conspicuous among the visitors were His Eminence James Cardinal Gibbons; His Excellency Diomede Falconio, Apostolic Delegate; Very Rev. Joseph F. Hanselman, S. J., Provincial; Mgr. Ceretti, Washington D. C., Mgr. O'Hare, Brooklyn; Rev. Fr. Kennedy, O. P. Washington, D. C., Rev. Fr. Vieban S. S., St. Mary's Seminary, Baltimore; Rev. Fr. Tierney, St. Mary's, Emmittsburg; Rev. Fr. McCabe, Overbrook, Phila., Rev. James De Potter, S. J., Socius of New Orleans Province; Rev. Fr. McGrath, S. J., Rector of St. Peter's College, Jersey City; Rev. Fr. Himmel, S. J., Rector of Gonzaga College, Washington.

The disputations began at 9 A. M. and continued until 1.30 P. M. with an half hour intermission at 11.00 A. M. Each defender was allowed two hours.

Fr. Langan had as objectors Very Rev. D. J. Kennedy, O. P., S. T. L., of Washington, D. C., Rev. Luke V. McCabe, D. D., L. L. D., of Overbrook; Rev. A. Brosnan, S. J., and Rev. Charles Macksey, S. J., of Georgetown University.

Against Fr. Tierney were Mgr. Bonaventure Ceretti, Auditor of the Apostolic Delegation, Washington; Rev. Anthony Vieban, S. S., J. C. D., Professor of Theology and Canon Law at St. Mary's Seminary, Baltimore; Rev. John J. Tierney, D. D., Professor of Dogmatic Theology at Mt. St. Mary's, Emmittsburg, and Rev. James De Potter, S. J., of the New Orleans Province.

*The Fall Disputations* took place Nov. 29 and 30. *De Ecclesia*, Father Geoghan, defender, Father O'Loughlin and Mr. Hurley, objectors. *De Deo Uno*, Father Conniff, defender, Fr. Crowley and Mr. Grimal, objectors. *Ex Sacra Scriptura*, "The Jewish Canon at the beginning of the Christian Era," Fr. Davey, lecturer. *Ex Jure Canonico*, "The Legal Status of Liturgies in the Church," Fr. Hogan, lecturer. *Ecclesiastical History*, "The Unigenitus and the Jansenists," Mr. Kelly, lecturer.

*Ex Ethica*, Mr. Hogan, defender, Mr. McGovern and Mr. M. Fitzpatrick, objectors. *Ex Psychologia*, Mr. Fox, defender, Mr. McEvoy and Mr. Glover, objectors. *Ex Cosmologia*, Mr. Schieswohl, defender, Mr. Robb and Mr. Clark, objectors. *Physics*, "Airships," Mr. Corcoran, lecturer.

*Very Rev. Father General's Golden Jubilee.*—On the Feast of St. Francis Xavier an academy in honor of Very Rev. Father General on the occasion the fiftieth year of his entrance into the Society, was held in the domestic library.

The following very appropriate musical and literary program was rendered.

"SANCTIFICABISQUE ANNUM QUINQUAGESIMUM"

AN ACADEMY

Held at Woodstock College Maryland

On the Feast of St. Francis Xavier

1907

in honor

OF VERY REVEREND FATHER GENERAL,

FRANCIS XAVIER WERNZ,

Who was enrolled among the Followers of
St. Ignatius Loyola

in 1857,

Was elected General of the Society of Jesus

On the Feast of the Nativity of the Blessed Virgin Mary,

1906,

And will complete the fiftieth year of his Religious Life

On third day of the Octave of St. Francis Xavier

1907.

## Part I.

Overture . . . The Bridal Rose . . . *Lavallee*
Orchestra

To Father General
A Sonnet . . . . . Samuel J. Robb

St. Francis Xavier
The Apostle of the Cross : the Apostle of Love
John H. Fisher

Das Kreuz, das Siegespfand der G. J.
Gedicht . . . . . Herman Adelman

Quartette : Messrs. Donlan, Gaynor, McEvoy, Coveney
(*a*) Lead, Kindly Light . . *Dudley Buck.*
(*b*) Berceuse . . . . . *Barnby.*

Very Reverend Father Francis Xavier Wernz
Jubilarian—"*Hic magnos potius triumphos,*
*Hic ames dici pater atque princeps.*"
John J. Cassidy.

*'Η ΤΟΥ ΠΡΙΝ ΜΝΗΜΗ*
*Ὕμνος* . . . . . Francis P. LeBuffe.

## PART II.

Selection . . La Cinquantaine . . *Gabriel-Marie*
Orchestra

El General de la Compañia
Soneto . . . . . Vincent Gimenez

Japan :
A Future Field for Jesuit Education.
William M. Stinson.

I Due Franceschi
Sonetto . . . . . Attilius H. Raines.

Chorus—(*a*) Hymn of Praise . . . . . *Beethoven*
(*b*) Idyl . . . . . *Parks*

Japan :
The Postulate of Pius X—"*Accingere gladio tuo super femur tuum, Potentissime*"
Dennis J. Kavanagh.

Patris Filii Celebrant Honorem
Carmen . . . . . Robert H. Johnson.

March . . . . La Sorella . . . . *Borel-Clerc.*
Orchestra

"Per Verbum Domini figebant tentoria, et per Verbum illius proficiscebantur ; erantque in excubiis Domini juxta imperium ejus per manum Moysi."

# SUPPLEMENT

## DE NOVA PROVINCIARUM ET MISSIONUM CONSTITUTIONE IN AMERICA SEPTENTRIONALI

15 Augusti—1 Septembris

1907

[RR. PP. Præpositis Provinciarum.]

Reverende in Xto. Pater.

P. X.

Post ea, quæ die 21 Junii cum Provinciarum Præpositis communicanda et apud Nostros divulganda curavi, alia modo suppetunt a me significanda non minus scitu digna, quæ Nostrorum cuique multam procul dubio afferent consolationem.

Agitur nempe: 1° de tribus novis Provinciis, Mexicana, Canadensi et Neo-Aurelianensi in America Septentrionali erectis; 2° de unione Missionum, Californiæ, Montium Saxosorum et Alaskæ Australis; 3° de Missione Buffalensi a Provincia Germaniæ disjuncta et cum vicinioribus Provinciis conjuncta.

Quæ tria, postquam Societas universa Sancto Joseph se consecravit, peracta sunt; et duo quidem primo ipso die festo SSmi. Cordis Jesu, 7 Junii, fuerunt decreta, promulgata vero die 15 Augusti, Bmæ. Virgini sacro, quo die Societatis nostræ primordia commemorantur. Tertium denique, die festo Pretiosissimi Sanguinis D. N. J. Ch., 7 Julii decretum, ineunte proximo mense Septembri promulgatum est.

Ut autem ab omnibus resciatur, quonam reapse modo hæc facta sint, operæ pretium visum est ea pariter documenta cum hisce litteris vulgare, quæ de erecta Domo Professa Valentina vulgata fuere, *Decretum* videlicet de re editum et *Epistola* ad Patres et Fratres a me scripta.

*Primum* igitur, quod ad R^m^. V^m^. mittitur, est exemplum *Decreti* de erecta Provincia Mexicana cum *Epistola* mea ad PP. et FF. ejusdem Provinciæ.

Alia vero ejusmodi documenta, quæ Provinciam Canadensem et Neo-Aurelianensem spectant, equidem integra etiam a me vulgata voluissem, ne tamen præsens fasculus pluribus iisque sibi valde similibus prolixior evaderet, satius duxi ea aliis vulganda permittere, et unius tantum Provinciæ Mexicanæ documenta proferre, ex quibus intelligi facillime possit, quid pro duabus aliis Provinciis fuerit peractum.

Accedit *deinde* exemplum *Decreti* de unitis Missionibus Californiæ, Montium Saxosorum et Alaskæ Australis, cum

*Epistola* mea ad PP. et FF. novæ Missionis, *Californiæ et Montium Saxosorum*, denominandæ.

*Tertio* demum copia fit *Decreti* de Missione Buffalensi a Provincia Germaniæ separanda, aliterque ordinanda; addita etiam *Epistola* mea ad PP. et FF. ejusdem Missionis.

Ad calcem vero prostant nomina eorum Patrum, qui tribus Provinciis de novo erectis, et Missionibus meliorem in ordinem redactis præficiuntur.

Et hæc sunt præcipua, quæ apud nos acta sunt post erectam Domum Professam Valentinam in Provincia Aragoniæ.

Utinam nova hæc Provinciarum ac Missionum constitutio Divinæ Bonitati adeo accepta probetur, quemadmodum jam pluries ostendere dignata est sibi acceptissimam fuisse Domus Professæ Valentinæ erectionem.

Pergat etiam Beatissimus Patriarcha Joseph, uti adhuc fecit, Societatem nostram sibi penitus devotam sollicita sua custodia tueri, et multiplici beneficiorum genere cumulare.

Commendo me SS. SS. SS.

Romæ, die 8 Septembris 1907.

R^ae. V^ae.

Servus in Xto,

FRANCISCUS XAV. WERNZ

*Præp. Gen. Soc. Jesu.*

I.

DECRETUM ERECTIONIS PROVINCIÆ MEXICANÆ

FRANCISCUS XAVERIUS WERNZ

*Præpositus Generalis Soc. Jesu*

Universis, quorum interest, salutem in Domino sempiternam.

Quum postremæ Congregationes nostræ Generales, ut Provinciarum votis facerint satis, ac præcipua Societatis membra longe inter se dissita arctiori charitatis vinculo conjungerent, suis suffragiis aperte significaverint Missiones nostras transmarinas, quæ justos Provinciæ numeros fuissent adsecutæ, non solum in Provincias erigi posse, sed etiam, mutata rerum temporumque conditione, ad ceteras Europæ Provincias magis magisque conformari oportere; eodem Nos studio inducti, eodemque incitati exemplo, sedulo investigandum curavimus, numquid obstaret, quominus Provincia Mexicana, quæ adhuc transmarinæ potius Missionis quam Provinciarum jure regitur, tandem in veri nominis Provinciam erigeretur; quippe quæ præter Domum Probationis rite constitutam Collegia habet quatuor, Residentias duodecim, Stationes apud Tharahumaras sex, bonamque copiam

Juvenum, qui aliis in Provinciis probe informantur; neque caret reliquis vitæ nostræ religiosæ reique familiaris præsidiis, quibus optimam faciat sui expectationem. Habita igitur de gravi hoc negotio debita cum PP. Assistentibus deliberatione, rogatisque Superioris Provinciæ Mexicanæ ejusque Consultorum sententiis, quum eorum nemo quidquam obstare putaverit, ne optata erectio, quanto citius atque opportunius fieri posset, perageretur; Nos unanimi hac judiciorum consensione firmati, nostrique Officii auctoritate muniti, post multas ad Deum preces, Mexicanam Provinciam, quæ ad hoc usque tempus nomine tenus Provincia nuncupata est, iisdem cum ditione Mexicana finibus circumscriptam, præsentium tenore in veram Societatis nostræ Provinciam erigimus et constituimus, eamque per Nos legitime erectam et constitutam decernimus ac declaramus in Domino, cum omnibus juribus, facultatibus et privilegiis, quæ Provinciis transmarinis ex Instituti nostri præscripto conceduntur; servata tamen norma a Congregatione Generali XXV, decreto octavo, proposita. Insuper Decreta hæc nostra, postquam die 15 proximi mensis Augusti, Beatissimæ Virgini Mariæ in Cælos Assumptæ sacro, in præcipuis saltem Provinciæ Domibus more consueto publice ad mensam lecta fuerint, plenum vigorem habitura pronuntiamus.

Quod reliquum est, Deum ac Dominum nostrum enixe precamur, ut omnia quæ a Nobis per hasce litteras decreta et sancita sunt, firma prorsus et rata de Cælo habere dignetur, ac redivivam Provinciam Mexicanam divina sua ope ac tutela adeo foveat et provehat, ut Antiquæ Provinciæ Mexicanæ, et Sociorum numero et omnium virtutum laude florentissimæ, quam maxime possit, veram in dies imaginem referat.—Datum Romæ, die festo SSmi. Cordis Jesu, 7 Junii an. 1907.

FRANCISCUS XAVERIUS WERNZ,
*Præp. Gen. Soc. Jesu.*

## EPISTOLA AD PATRES ET FRATRES PROVINCIÆ MEXICANÆ

Legitimam Provinciæ Mexicanæ erectionem, quæ a restitutæ Societatis exordio jam meis Prædecessoribus in votis erat, quamque diuturno unius fere sæculi labore præparare ac promovere conati sunt plures Societatis filii, hodierno tandem die secundum Instituti nostri normam perficere benigna Dei Providentia concessum est.

Omnibus profecto Societatis filiis gratissimus hic eventus est; sed vobis, RR. PP. et FF. carissimi, qui Mexicanæ Provinciæ quacumque ratione adscripti estis, vobis inquam præsertim faustus et felix hic dies illuxit.

Quapropter vobis paterni animi effusione gratulor, vosque hortor ut in primis humillimas bonorum omnium Auctori Deo gratias mecum agatis. Nec sane paucæ sunt gaudii

gratique animi causæ, si nostræ Societatis in Mexicana ditione resurgentis gesta et variam fortunam breviter recordemur. Inveniemus profecto ab anno ultimi sæculi decimosexto eam maximis semper difficultatibus periculisque ac frequentibus insectationibus conflictatam esse, ita ut bonis spoliata, sedibus suis expulsa, per varia loca dispersa et ad minimum numerum redacta, vitam ægre traheret et aliquando pene exstincta videretur. Sustentabatur nihilominus paucorum Patrum, qui residui erant, prudentia, constanti ac plerumque obscuro labore et spe magnanima; cujus spei participes erant Præpositi Generales Societatis, qui noluerunt ut Mexicanæ Provinciæ nomen e nostris catalogis deleretur. Sustentabatur paterna et vigilanti Dei Providentia, qui afflictis et periclitantibus sociis animos viresque spirituales addebat, ac simul Mexicanæ gentis pietatem et ingenitam liberalitatem excitabat, ut Nostros favore, auxilio, copiosis vitæ subsidiis omnique beneficiorum genere prosequerentur: denique, quando tempus ab ipso præstitutum adfuit, novorum filiorum copiam advocavit, quibus aucta potuit hodierna Societas quatuor ad externæ juventutis educationem collegia instituere, plures ad sacra ministeria residentias habere, ac Montanos ludorum tractus excolendos repetere.

Jucundum profecto et non parum utile esse debet præsentem prosperitatem considerantibus oculos retro convertere, ut ante omnia, Dei beneficia grato animo recolamus et confiteamur; ut debitam gratiam benefactoribus Mexicanis referamus, ut promeritum laudis testimonium iis Patribus reddamus, qui inter maximas difficultates divinæ gloriæ et Societatis incremento strenuam operam in Mexicana ditione navarunt. Maxima eorum pars jam hujus vitæ molestias cum æterna requie commutavit; sed illi seminarunt, et vos nunc messem colligitis: illi agrum præpararunt et excoluerunt; et vos in eorum labores introistis.

Hæc igitur commemorantes in vestris bonis gaudemus et gratias Deo agimus, quia, ejus adspirante benignitate, jam illorum laborum diu speratus fructus obtinetur, dum Mexicana Provincia ita ad Instituti nostri normam constituitur, ut non solum nomen Provinciæ habeat, sed omnia sibi jura vindicet quæ transmarinis Provinciis nostris legibus assignantur. Omnes aliæ Provinciæ, in quarum consortium vocatur, istam recens creatam seu potius restitutam cum gaudio salutabunt, et acclamantes dicent: "Soror nostra es, crescas in mille millia!"

Ego vero Deum rogo ut hoc confirmare dignetur quod operatus est in vobis, et novam Provinciam Divinæ Bonitatis auxiliis ita fovere pergat, ut pristinæ a S. Francisco Borgia institutæ florentissimum statum et præclare facta in dies æmulari videatur. Hæc enim eo prosperitatis aliquando devenit ut quadraginta fere Collegia et Seminaria, Residentias vero et Stationes amplius centum numeraret; plures

Indorum tribus assiduo filiorum suorum sudore multoque sanguine ad vitam civilem et christianam traductas excoluit, ac denique nulla sive doctrinæ sive insignioris virtutis laude caruit. Quod sæpe alias, tum vero præsertim omnibus apparuit, quum tristissima sæculi XVIII procella complures e Mexicanis Sociis in Italiam ejecit, quorum memoria adhuc habetur.

Hujusmodi prosperitatis gradum attingere perdifficile quidem est, mutata rerum conditione; sed neque Deus a vobis exigit ut Provinciam habeatis ædificiis, opibus et magno Sodalium numero florentem, neque futuri temporis tranquillitas et felix rerum cursus a nostra solum voluntate et industria pendet. At vero quidquid evenerit et quocumque res vertent, nemo impedire poterit, quominus bona Majorum exempla imitantes, iis consiliis respondeatis quæ Deus habuit in Mexicana Provincia restituenda. Jamvero Dei consilium et voluntas certissime sunt, ut nova Provincia non frustra hac dignitate honestetur; sed ut filiorum suorum virtutibus, scientia, laboribus et egregie factis tanti nominis amplitudinem adæquet. Quod quidem obtinebitur, si apud nos vigere pergat et in dies perfectior evadat nostri Instituti observantia, siquidem in ea tota Societatis vita, robur et honor continentur; si unusquisque Sociorum pro virili studeat ad normam se conformare quam S. Ignatius ad instituendam Societatem proposuit et Apostolica Sedes approbavit, "curetque, ut verbis S. Parentis utar, primo Deum deinde hujus sui Instituti rationem, quæ via quædam est ad illum, semper ante oculos habere, et finem sibi a Deo propositum totis viribus assequi: unusquisque tamen secundum gratiam sibi ab Spiritu Sancto subministratam et vocationis suæ gradum." Si "omnes quemadmodum in Constitutionibus jubet, constanti animo incumbamus ut nihil perfectionis, quod divina gratia assequi possimus in absoluta omnium Constitutionum observatione nostrique Instituti peculiari ratione adimplenda, prætereamus."

Sed quamvis ad bonum Provinciæ statum singuli privatim Socii conspirare debeant per accuratam nostri Instituti observantiam; peculiarem tamen hujus rei curam et sollicitudinem pro suo officio genere debent Superiores, eorumque in gubernatione et formatione Nostrorum Auxiliares: Ministri, inquam, Consultores, rerum spiritualium Præfecti et præsertim Novitiorum Magistri: necnon illi quibus nostri juvenes litteris vel scientiis instituendi committuntur. Etenim si omnes hi secundum regulas suorum officiorum proprias, diligentem et constantem operam præstiterint, facile, Dei adspirante gratia, eveniet, ut singulis in domibus religiosa disciplina et orationis ac perfectionis studium vigeant; paupertas ut mater ametur et tamquam Religionis munus custodiatur; præscripta ad angelicæ castitatis nitorem observentur, et omnes in sancta obedientia excellere ac insignes evadere conentur.

Ex hac interna hominis formatione ad spiritualem vitam et ad solidas virtutes, quæ instrumentum cum Deo conjungunt derivabitur in nostris studiis serius labor et constantia; in Collegiis indefessa ad juventutis institutionem diligentia et in sacris ministeriis apostolicus zelus, sincerus et fortis, qui magna pro Dei gloria aggrediatur, et acerba pati non recuset.

Oh! quam Deo accepta et coram hominibus gloriosa erit Mexicana Provincia, si hisce sanctis nostri Instituti documentis ejus filii totam vitam et agendi rationem semper studiose accommodent! Quam fortis etiam ut obstantes difficultates superet, atque inter pericula et inimicorum insectationes quam minimum detrimentum patiatur. Nam, quæcumque institerit temporum acerbitas, præsens vobis semper aderit Dux et Auctor nostræ Societatis Jesus, qui strenuos milites, fidem sibi datam servantes et bonum certamen certantes, non deseret; sed robur et auxilium pugnantibus afferet, pericula avertet, hostium machinationes disjiciet, et, si calamitatem ingruere permittat, in amantissimo suo Corde perfugium dabit et arcem munitissimam. Ejus fidelissimum auxilium experta est Mexicana Societas, quæ inter multiplices difficultates adolevit et ad præsentem statum provecta est; idem auxilium spero vobis non defuturum ut "crescatis in illo per omnia, qui est caput Christus."

Huic ego vos, PP. et FF. CC., suppliciter commendo, ut de thesauro Cordis sui Sanctissimi super vos gratiæ suæ divitias benignus effundat, quibus recreati charismata in dies meliora æmulemini. Beatissimam ejus Matrem, in cœlum hodie Assumptam, simul deprecor, ut sicut in Monte Martyrum nascentem Societatem Jesu in suam tutelam recepit, ita Mexicanam Provinciam, eodem festo die renascentem, peculiari maternæ pietatis sollicitudine foveat. Denique Sacræ Familiæ præsidi S. Josepho cui se tota Societas recenter consecravit, vos confidenter commendo et committo, ut sub ejus potentissimo patrocinio Mexicana Jesu familia augeatur et incolumis conservetur.

Omnibus et singulis novæ Provinciæ Sociis, tam Superioribus quam subditis, paternam benedictionem peramanter impertio, et commendo me vestris ss. ss. et oo.

Romæ, 7 Junii 1907—Omnium in Chto. Servus
FRANCISCUS XAVERIUS WERNZ
*Præp. Gen. Soc. Jesu.*

## II

### DECERNITUR UNIO MISSIONUM CALIFORNIÆ ET MONTIUM SAXOSORUM.

Jamdudum erat in omnium votis, ut per novam aptioremque Provinciarum ac Missionum distributionem in America Septentrionali quibusdam incommodis afferetur remedium

simulque provideretur ut Nostrorum labores minori virium dispendio fructuosiores existerent; iamque ad negotium tanti momenti ipse prædecessor meus P. Lud. Martin serio animum appulerat, cum morte interceptus rem ad exitum perducere non potuit. Nunc itaque, post multas interrogationes et responsiones ultro citroque missas, adhibitis consuetis consultationibus, id tandem constitutum est, quod omnium iudicio opportunius videbatur, quemadmodum etiam factis brevi manifestum fiet.

Inter hæc pari quoque sollicitudine agendum fuit de Missionibus, quæ in America Septentrionali ad istam Provinciam Taurinensem spectant, uti R^ae^. V^ae^. notum est; circa quas juxta postremas concordesque R. V^ae^. suorumque Consultorum sententias, ex judicio quoque Superiorum singularum Missionum eorumque Consultorum, re cum PP. Assistentibus communicata et probata, post multas preces, hæc in Domino decernenda censui, prouti præsentibus litteris decerno:

1°) Ut Missiones Californiæ et Montium Saxosorum una cum parte australi Missionis Alaskanæ et duobus Statibus Dakota septentrionali ac meridonali, ad Missionem Buffalensem Provinciæ Germaniæ hucusque addictis, coalescant in posterum in unam Missionem, cui nomen esto *Missio Californiæ et Montium Saxosorum*, quæque sub regimine unius Superioris ad Provinciam Taurinensem pertineat;

2°.) Ut pars borealis Missionis Alaskanæ a Missione Montium Saxosorum sejungatur et ad novam Provinciam Canadensem applicata existat una cum omnibus suis domiciliis, personis, bonis temporalibus, ac debitorum obligationibus;

3°) Ut bini Dakotæ Status septentrionalis ac meridionalis, qui hucusque ad Missionem Buffalensem spectabant, ab ea Missione et Provincia Germanica sejungantur et applicentur ad novam Missionem Californiæ et Montium Saxosorum, atque adeo ad Provinciam Taurinensem, una cum domiciliis, personis, bonis temporalibus et debitorum obligationibus;

4°) Ut hæ dispositiones pro mensa legantur et promulgentur in singulis novæ Missionis domibus, ita ut 1^a^ et 2^a^ die 15 Augusti hujusce anni effectum sortiantur 3^a^, vero die 1 Septembris anni ejusdem.

5°) Denique R^ae^. V^ae^. committo ut has dispositiones cum singulis trium Missionum Superioribus communicet, curetque sive per se sive per novum Superiorem unitarum Missionum ut collatis consiliis cum novo Provinciali Canadensi necnon cum Superiore actualis Missionis Buffalensis, omnia opportuno modo et tempore executioni mandentur.

Interim enixis precibus Deum rogo ut novis his dispositionibus benedicere dignetur, quo ad maiorem ipsius gloriam evadant, itemque ad majorem utilitatem et fructum illarum Missionum, omniumque Nostrorum, qui iisdem incumbunt, uti sperare licet, in nomine Patris et Filii et Spiritus Sancti. Amen.

Datum Romæ, die festo SS. Cordis Jesu, 7 Junii 1907.

R. P. JOSEPHO CHIAUDANO
*Præp. Prov. Taur.*

R^ae^. V^ae^.
Servus in Xto.
FRANCISCUS XAVERIUS WERNZ
*Præp. Gen. Soc. Jesu.*

EPISTOLA AD PATRES ET FRATRES MISSIONIS CALIFORNIÆ ET MONTIUM SAXOSORUM.

Paterna caritas ac sollicitudo qua vos omnes et singulos in Domino complector, quæque jam ab exordio suscepti mei muneris me efficaciter impulit ad consilium antea incœptum perficiendum de istis Missionibus in unam colligendis ; eadem mihi auctrix est, Reverendi Patres ac Fratres in Christo carissimi, ut propitiam hanc solemnemque vobis occasionem vos alloquendi penitus non prætermittam.

Ac re quidem vera, hæc eadem trium Missionum, Californiensis scilicet et Montium Saxosorum et Alaskæ Australis in unam amplioremque Missionem collectio, quam hac ipsa die tam secundis ominibus cernimus auspicatam, quemadmodum vobis omnibus iusti gaudii novæque spei argumentum merito præbet, ita mihi quoque verba suppeditat, quibus vos potissimum adhortatione simul et consolatione prosequar. Etenim perspicuum vobis esse reor, Patres Fratresque optatissimi, in tam gravi uniendarum istarum Missionum negotio me eo præcipue spectasse ut unica per id exorta Missio, optimis quibusque singularum Missionum commodis opportunissime aucta, unitate regiminis donata sociorumque mutua virium conspiratione validior effecta, alacriori quoque cursu contendere posset ad nobilissimam illam assequendam metam, quæ hominibus Societatis nostræ in tam amplis arduisque regionibus non sine magna omnium expectatione proposita est ; sicque ut ad præstantiorem stabilioremque formam transmitti possit sese pedetentim compararet. At quo id certius faciliusque consequamini, maxime opus est ut omnes pro sua quisque parte sedulam conferatis opem, ex qua spectabilis hæc atque exterior in unum Missionis corpus coagmentatio magis magisque solidetur et ultimo perficiatur per ipsorum animorum intimam arctissimamque consensionem ; atque adeo quemadmodum, ut verbis utar Apostoli, *unum corpus* estis effecti, ita vigeat in vobis omnibus *unus* atque idem *spiritus*, cum *eadem* sit quoque *spes vocationis vestræ*, nimirum peculiaris finis toti Missioni communiter propositus, ad quem collatis viribus prosequendum paterna Superiorum providentia præsentibus hisce dispositionibus vos advocat et instruit. Itaque, Patres ac Fratres mei dilectissimi, tametsi explorata vestra virtus novis aculeis exstimulari non egeat, mihi tamen deesse nolo quin illud

præcipua cura intentisque animis per hanc præsertim occasionem prosequendum commemorem, quod ceteroquin semper et ab omnibus observandum Sanctus Parens Ignatius gravissimis Constitutionibus inculcavit; ut scilicet "Idem sentiamus, idem, quoad ejus fieri potest, dicamus omnes, juxta Apostulum." Quæ quidem præscriptio, uti probe nostis atque ex ipsius Sancti Fundatoris constitutis perspicue patet, non modo ad sententiarum diversitatem in doctrinis speculativis propulsandam spectat, verum etiam ad judiciorum de rebus agendis discrepantiam avertendam extenditur, utpote quæ mater esse solet discordiæ et inimica unionis voluntatum. Neque enim admodum difficile est ut inter ipsius Societatis nostræ sodales, quamquam ad unum omnes (quod Dei beneficium est) uno eodemque impellantur maioris divinæ gloriæ promovendæ desiderio, nihilominus sive ob ingeniorum variam naturam, sive ob contractas vi peculiaris institutionis consuetudines, sive ob alias quasvis rationes, non satis conveniat quoad æstimationem aliquorum mediorum eorumque usum, itemque quoad peculiares quasdam procedendi agendique rationes ceteraque id genus varia, quibus ad finem ipsum sit pertingendum, atque adeo in varia scindantur studia dum scilicet alii exempli causa plus tribuunt alicui ministeriorum generi, alii vero alteri; quidam plus huic systemati fidunt, quidam vero illi. Usuvenit enim quandoque ut qui ad perditorum hominum ac præsertim infidelium animas lucrandas multum afficiuntur eo quod etiam præclaros inde fructus referre soleant, non æque deferant diuturnis improbisque laboribus erudiendæ in Collegiis juventuti insumptis, tantasque Nostrorum operas vix non deperditas conquerantur; aliis e contra opinantibus atque in tantum id genus ministeriorum extollentibus, ut pauperum rudiumque Indorum curam minoris facere videantur quam par est. Jam quis non videat quam foret hujusmodi sentiendi diversitas ac studiorum varietas non modo a genuino Societatis spiritu longe remota, sed ipsis quoque ministeriis nostris multum infesta atque perniciosa? Quicumque enim vel leviter Instituti nostri rationem perspectam habet, probe novit quanta animorum magnitudo æque ac promptitudo requiratur a Nostris ad quodlibet ministeriorum genus amplectendum, quanta quoque voluntatis indifferentia ad eorum unumquodque adeundum, vel seponendum, itemque ad ea aut his aut illis modis provehenda, prouti ex Superiorum præscripto injungitur. Unde nil mirum quod Sanctus Societatis Fundator gravissimis verbis mandaverit ut ea quam dixi animorum conjunctio ac mutua judiciorum conformitas et diligentissime curaretur a singulis, et pari diligentia ea quæ ei adversantur per Superiores non permitterentur; noverat enim providentissimus Parens quanta esse soleat hac in re humana fragilitas, aliunde vero sive ob naturam et multiplicitatem operum prosequendorum, sive ob ingeniorum varietatem præsentiebat nec raras nec leves nostris quo-

que occasiones ejusmodi non defuturas: idcirco non qualibet cura contentos nos esse voluit, sed ad magnam nos excitavit diligentiam et sollicitudinem, apostolicæ memor sententiæ: "solliciti servare unitatem spiritus in vinculo pacis."

Quo facto, uti animadvertit idem S. Parens Ignatius, duplex idque non minimum assequemur commodum: ut scilicet "juncti invicem fraternæ charitatis vinculo melius et efficacius possimus et divino obsequio nos mancipare et auxilio proximorum impendere." Melius et efficacius in divino proficiemus obsequio, tum quia plurimum ad conservationem spiritus atque ad ipsius augmentum prodest perspecta Sociorum virtus, quæ numquam elucet magis et comprobatur certius, quam ex sinceræ charitatis operibus; tum maxime quia Deus Auctor pacis ac dilectionis præclarioribus suæ gratiæ donis eos cumulare gestit, quos viderit toto corde pacem et charitatem sectare. Melius etiam et efficacius in proximorum auxilium incumbemus, quippe solida inter nos pace et charitate fundati promptiores erimus ad magnos adeundos labores pro gloria Dei, quibus præterea et levius sustinendis et magis strenue provehendis, ac demum ad felicem exitum certius perducendis multum accedet virtutis ac roboris ex mutua virium collatione animorumque consensione, juxta illud divinum testimonium: "Frater qui adjuvatur a fratre quasi civitas firma." Neque id tantummodo, rerum etiam lætitia accedet, qua mirum in modum in ipsis laboribus et levantur animi et ad perseverandum redduntur aptiores, quemadmodum de Machabæis eorumque Sociis eadem testatur Scriptura, quod sese invicem adjuvabant et "prælia-bantur prælium Israël cum lætitia."

Atque hæc habebam, fratres mei dilectissimi, non tam commendanda aut inculcanda animis vestris, quam in memoriam revocanda, ut dum hac ipsa die in unius Missionis corpus convenitis, unus etiam vos omnes et suscipiat fraternitatis amor, et ubique contineat et in finem usque augeat et conservet. Quod quidem ut pro voto succedat, amplissimam paterni animi mei benedictionem vobis omnibus impertior; in primis novo totius Missionis Superiori, ut in gravissimo onere suo sentiat se vestra benevolentia et docilitate levatum; singulis deinde localibus Superioribus, ut in partem sollicitudinis vocati pari consolationis munere lætentur; omnibus denique ac singulis Patribus ac Fratribus sive Scholasticis sive Coadjutoribus, ut in suis quisque laboribus magnum experiatur animum magnosque consequatur fructus. Vos omnes in Domino complector, et me SS. SS. et Orationibus vestris commendo.

Romæ, die 7 Iunii 1907

Omnium Servus in Xto.

FRANCISCUS XAVERIUS WERNZ

*Præp. Gen. Soc. Jesu.*

## III.

## DECRETUM

### de Missionis Buffalensis separatione a Provincia Germaniæ ejusque unione cum Provinciis Americæ Fœderatæ.

Attente in Domino consideratis, quæ de separatione Missionis Buffalensis a Provincia Germaniæ diu et mature ab omnibus in hoc negotio partem habentibus fuerunt disceptata, post sedulam rei cum PP. Assistentibus deliberationem et assiduas ad Deum preces multasque in honorem Sacratissimi Cordis Jesu atque cœlestium nostrorum Patronorum oblatas Missas hoc decretum condendum atque promulgandum esse censeo :

I. Missio Buffalensis a die 1 Septembris anni 1907 a Provincia Germaniæ penitus separata sit et habeatur, sublata qualibet jurisdictione Præpositi Provinciæ Germaniæ in eandem Missionem et finita pariter omni bonorum temporalium communione inter Provinciam Germaniæ et Missionem Buffalensem.

II. Unaquæque domus Missionis Buffalensis cum omnibus suis bonis et debitis inde a die 1 Septembris anni 1907, illi Provinciæ vel Missioni Americæ Septentrionalis unita sit et habeatur, in cujus Provinciæ vel Missionis territorio sita est :

Qua ratione uniantur :

1) Collegium et Convictus B. Petri Canisii et Residentia S. Annæ in civitate Buffalensi cum Provincia Marylandiæ Neo-Eboracensis.

2) Collegium S. Ignatii Clevelandiæ, Domus probationis S. Stanislai prope Clevelandiam, Collegium inchoatum S. Joannis Berchmans Toletanum, Residentia Markatensis, Collegium SS. Cordis in Prairie du Chien, cum Provincia Missouriana.

3) Residentia S. Francisci et Residentia SS. Rosarii in Statu South-Dakota cum Missione Californiæ et Montium Saxosorum a Provincia Taurinensi dependente.

III. In divisione Sociorum, qui hucusque in Missione Buffalensi ad Provinciam Germaniæ pertinebant, hisce normis standum est :

1) Omnes sacerdotes post finitum tertium annum probationis (Patres domus) et Fratres Coadjutores sive in America Septentrionali nati vel naturalizati sive non, a prima die Septembris anni 1907, pertineant ad illam Provinciam vel Missionem, ad quam ex numero II. hujus decreti spectat domus, cui die 1 Septembris anni 1907 legitime fuerint adscripti, exceptis duobus Patribus a P. Provinciali Germaniæ ante diem 1 Septembris anni 1907, approbante P. Generali, in Europam vel Brasiliam vocatis.

2) Omnes Magistri et Præfecti Scholastici et Patres juniores, qui studiis absolutis, tamen tertiæ Probationis anno nondum peracto die 1 Septembris anni 1907 legitime adscripti actu degunt in Collegiis et Residentiis Missionis Buffalensis eidem normæ sint subjecti, quæ n. III. 1 hujus decreti de Patribus domus statuta est exceptis quatuor Scholasticis a P. Provinciali Germaniæ ante diem 1 Septembris anni 1907 approbante P. Generali in Indiam vel Brasiliam vocatis.

3) Omnes Missionis Buffalensis Philosophi, Theologi, Patres, qui anno Scholastico 1906–1907 tertiam probationem egerunt, a die 1 Septembris anno 1907, pertineant ad illam Provinciam vel Missionem Americanam, ad quam ratione loci nativitatis vel naturalizationis in America Septentrionali pertinent salvis exceptionibus, quas Superior Missionis Buffalensis pro tempore existens tanquam in hoc a P. Generali specialiter delegatus præsertim in favorem Provinciæ Missourianæ, utpote majoribus oneribus gravatæ ex caritate et æquitate statuerit.

4) Demum omnes Novitii Scholastici et Juniores Missionis Buffalensis in Domo Probationis die 1 Septembris anni 1907, degentes ad Provinciam Missourianam pertineant sine respectu ad locum nativitatis vel naturalizationis salvis iterum exceptionibus, quas Superior Missionis Buffalensis pro tempore existens tanquam in hoc a P. Generali specialiter delegatus forte in favorem Provinciæ Marylandiæ Neo-Eboracensis ex caritate vel æquitate statuendus esse existimaverit.

IV. Quoad divisionem et communionem bonorum temporalium præter ea, quæ supra n. II. hujus decreti statuta sunt, hæc in specie sunt servanda :

1) Arca Seminarii Missionis Buffalensis die 1 Septembris anni 1907, transit in Arcam Seminarii Provinciæ Missourianæ cum onere 100,000, Marcarum intra quinque subsequentes annos a die 1 Septembris anni 1907, computandos ita Arcæ Seminarii Provinciæ Germaniæ restituendi, ut singulis annis 20,000 Marcarum absque fœnore solvantur.

2) Scholastici qui nunc in Collegio Valkenburgensi student et post separationem factam, inter Missionem Buffalensem et Provinciam Germaniæ, a die 1 Septembris 1907, pertinent sive ratione nativitatis sive naturalizationis ad Provinciam Marylandiæ Neo-Eboracensem vel Missourianam vel ad Missionem Californiæ et Montium Saxosorum, aut in suam novam Provinciam redeant, aut pro ipsis inde a die prima Septembris solvantur consuetæ pensiones Scholasticorum aliarum Provinciarum.

V. Provincia Germaniæ in gratam memoriam et signum caritatis etiam post separationem factam omnibus sociis, qui in Missione Buffalensi ante diem 1 Septembris anni 1907 ad Provinciam Germaniæ pertinebant, solita concedet suffragia præter ea, quæ ab illa Provincia vel Missione Americæ Septrionalis accipiunt, ad quam inde a die 1 Septembris 1907 pertinent.

VI. Si quæ in posterum superveniat difficultas in casibus particularibus quoad hujus decreti executionem, ad P. Generalem erit recurrendum.

Datum Romæ, die 7 Iulii 1907.

In Festo Pretiosissimi Sanguinis D. N. J. Ch.

FRANCISCUS XAVERIUS WERNZ
*Præp. Gen. Soc. Jesu.*

## EPISTOLA AD PATRES ET FRATRES MISSIONIS BUFFALENSIS PROVINCIÆ GERMANIÆ.

Paterno meo officio me defuisse putarem, Patres Fratresque in Christo dilectissimi, si una cum decreta Missionis Buffalensis a Provincia Germaniæ divisione, nihil ego ad vos mitterem litterarum, unde aliqua vobis accederet consolatio. Atque imprimis illud vobis omnibus persuasum sit me neutiquam latere, nec nisi justas agnoscere præcipuas doloris vestri causas. Disjungitur nimirum carissima vestra Missio a carissima vestra Provincia, cujus curæ ac sollicitudini vos ipsos in Societatem vocatis vestraque omnia penitus debetis. Nec disjungitur solum, sed dissolvitur quodammodo pulcherrima vestra Missio Buffalensis, quæ vobis tanto extitit carior, quanto eam studiosius ac laboriosius excoluistis, majoremque in modum amplificastis ac perfecistis. Pusilla sane initio, tribus tantum constabat domiciliis, quæ unum et viginti Socios excipiebant. Nunc vero post annos fere sex et triginta adeo florentem conspicitis, ut magnis quatuor Collegiis, ampla Probationis Domo, Residentiis quatuor valde magnis instructa sit. Sociosque numeret propemodum trecentos. Nihil igitur mirum, Patres Fratresque dilectissimi, si a vestra Provincia vestraque Missione, quibus tam arcto veri amoris vinculo eratis conjuncti, non sine intimo pii doloris sensu disssociamimi, vosque præsertim, venerandi Patres Fratresque antiquiores, qui in Missione longiori tempore versati estis ; nihil enim acerbius amittitur, quam quod diutius sanctiusque diligitur. Atqui hæc præcipua vestra laus esto, quod B. Parentis N. Ignatii monitis edocti atque imbuti, etiam piissima vestra vota ac desideria, quibus nihil vobis potius cordi erat, volenti ac jubenti Deo per Societatis Superiores, prompto admodum animo offerre atque immolare non dubitastis. Quin etiam, quod perfectæ nostræ obedientiæ proprium est, Superiorum jussa apud vosmetipsos probare ac defendere diligenter curastis.

Et jure quidem merito, nisi enim causæ valde graves adfuissent, cur ita decerneretur, nullo unquam pacto de Missione separanda aut eliminanda cogitatum fuisset. Jam dudum enim vero exoptabatur, ut in tota, qua late patet, America Fœderata Missiones ac Provinciæ nostræ, magnis paulatim incrementis auctæ, aptiori atque stabiliori modo ordinarentur, quo singulæ, intra certos justosque suos fines

constitutæ, vires ac facultates suas omnes multo utilius ac fructuosius per se ipsas evolvere atque exercere valerent.

Accedit quod Provincia Germaniæ gravissimo sui ipsius onere jam oppressa, sustinendis in posterum tribus magnis Missionibus imparem se prorsus agnoscebat, nec nisi dolenter postulabat, ut saltem a procuranda dilecta sua Missione Buffalensi quantocius liberaretur.

Aliunde vero Missio Buffalensis, suis tantummodo viribus relicta, vix sibi adeo sufficere poterat, ut de ea sui juris facienda, nedum in Provinciam erigenda, spes ulla conciperetur. Quare consultius visum est Missionem Buffalensem non uni tantum Provinciæ vel Missioni annectere, sed viciniores inter Provincias vel Missiones pro locorum opportunitate dispertire, eisdemque ita conjungere, ut egregia Missionis opera non modo nullum caperent detrimentum, sed aliarum Provinciarum vel Missionum subsidio commodius curarentur ac proveherentur; quo vicissime fieret, ut finitimæ Provinciæ vel Missiones, tam validas nactæ suppetias, magnopere juvarentur. In primis vero Provincia Missouriana, quæ Japonicæ Missionis a S. Sede nobis commissæ præcipuam fortasse curam susceptura est.

Quum igitur his aliisque non levis momenti causis tandem factum sit, quod jamdiu commune Societatis bonum omnino postulare videbatur, reliquum est, Patres Fratresque dilectissimi, ut mutata Missionis Buffalensis, non vero vocationis vestræ conditione, in salutem sanctificationemque vestram non minus quam in alienam omni qua fieri potest ope ac diligentia incumbere pergatis. Summum etiam studium cujusque sit, quocumque fuerit a Superiore vocatis, cuicumque munere addictus, ut in omnibus se exhibeat verum Societatis filium, cujus est vitam agere in quavis mundi plaga, in quavis Societatis Provincia, in quavis Provinciæ Domo, in quovis Domus ministerio, ubi majus Dei obsequium speratur. Et quoniam ex vobis alii adscripti estis Provinciæ Missourianæ, alii Provinciæ Marylandiæ Neo-Eboracensi, alii Missioni Californiæ cum Missione Montium Saxosorum recens conjunctæ, sic in sua quisque nova Provincia vel Missione convivere studeat, non tamquam adoptivus in alienam domum assumptus, sed uti filius in domo sua natus, quem ubique terrarum amantissime complectitur Mater nostra Societas, quæ una eademque omnium nostrum familia est. Optimos Provinciæ et Missionis Præsides, Fratresque suavissimos amisistis, optimos alios invenietis Præsides, paternæ in vos benevolentiæ plenos, aliosque Fratres concordissimos, quibuscum tanta intercedet fraternæ charitatis conjunctio, tanta superni amoris necessitudo, ut omnium cor unum, unaque anima esse videatur. Atque hæc firmissima mea spes est, hæc mea maxima vota atque optata, quibus neminem vestrum defuturum confido.

Neque aliud restat, Patres Fratresque in Christo dilectissimi, nisi ut vobis omnibus et singulis, quod de Societate nos-

tra tam bene merita est Missio Buffalensis, non meo solum nomine sed etiam Provinciæ Germaniæ, cui vos perinde atque ego ipse tot tantaque beneficia accepta referimus, ex animo gratulatus gratias et agam et habeam maximas, paternamque meam benedictionem peramanter impertiar.

Commendo me nostris SS. SS. et OO.

Romæ, 7 Julii 1907

Omnium Servus in Christo,

FRANCISCUS XAVERIUS WERNZ

*Præp. Gen. Soc. Jesu.*

REVERENDE IN XTO. PATER,

P. X.

Quum læta semper nobis redeat septima Augusti dies, secum fert faustissimas Societati nostræ recordationes; his temporibus hæc dies multo lætior nobis revolvitur. Monet enim, haud ita multo post, idest die 7 Augusti anni 1914, centesimum adventurum, quo Societas, per totum pene terrarum orbem deleta, e suis veluti cineribus, Deo bene favente, excitata est. Si igitur quotannis septimam Augusti diem læti nanciscimur, summasque imo ex animo gratias Deo solvimus; multo magis decet haud imparatos nos illi tempori occurrere, quo centesimus restitutæ Societatis annus absolvetur. Si enim magnus fuit antiquorum Patrum ardor in centesimi conditæ Societatis anni solemniis celebrandis; eodem, ne dicam maiore, nos officio devincimur. Si enim prima Societatis nostræ institutio fuit maximum Dei et Sanctæ Sedis beneficium, non infra saltem communeranda est eiusdem Societatis restitutio. Ut gratum igitur animum impensamque voluntatem nostram Deo summoque Pontifici testemur; ad tantum eventum ut par est celebrandum, decet illum ita opperiri, ut eorum voluntati optatisque in revocanda ad vitam Societate aptius in dies et fidelius obsequamur. Neque diutius expectandum duxi, ut parandis omnibus manum apponamus; si velimus ea exequi, quæ his meis litteris indicanda indicavi.

Duo enim necessaria sunt, ut accommodatam diligentemque præparationem adhibeamus; primum nempe, ut beneficii magnitudinem probe cognoscamus et iuste æstimemus; deinde vero ut simus *magno animo atque liberali*, sicut loquitur Sanctus Pater noster, prompti scilicet ac parati, ut Dei ac Sanctæ Sedis expectationi non modo vitæ ratione, sed etiam præclare factis satisfaciamus. Ita enim fiet, ut centesimo anno vertente, omnes istius Provinciæ alumni non modo sint renovati spiritu, sed sint revera *primitiæ spiritus*. Nam germanum hunc Ignatii parentis spiritum revocatum voluit Pius VII, quum præclaro benevolentiæ testimonio Societatem nostram ad vitam revocavit. Voluit nempe Summus Pontifex, ut nova hæc acies primæ illius virtutem vitæque

sanctitatem referret: et novi socii, primos illos æmulati, Ecclesiæ præsto essent ut strenui levis armaturæ milites, quocumque mittendi, quo gloria Dei et animarum salus postularet; semper prompti ac parati animus ad omnem Pontificis nutum; quibus certum esset pugnare ac mori; qui denique mira illa renovarent, quæ primis Societatis temporibus Summi Pontifices admirati fuerant. Huc igitur præparatio nostra spectare debet: viresque nostræ summa contentione dirigendæ, ut Provinciæ istius Socii omnes, centesimo anno vertente, *primitiæ spiritus* et revera sint et manifesto appareant.

I. Primum igitur, ut beneficii magnitudo, quod nobis Societatis instauratione collatum est, recte æstimetur: alteque defigatur animo, beneficium illud fuisse veluti fontem, ex quo innumera alia in nos promanarunt; præter librum singularem, qui ad centenarium annum celebrandum vulgabitur, et Societatis restitutionem, progressum, ac facta præcipua primi hujus sæculi summatim describet, cuius liberi exarandi curam ipse iam peritissimo Patri commisi; decere existimo, unamquamque Provinciam et Missionem parare Compendium historicum, quo prima sua origo a restituta Societate, incrementum et status præsens narretur; et quæ præclariora sunt scitu de sequentibus argumentis breviter perstringantur:

1) Institutio spiritualis et religiosa sociorum; scil. Tirocinium et 3ª Probatio:

2) Eorundem in litteris et scientiis institutio; scil. Iunioratus, Collegia philosophiæ et theologiæ, studia particularia:

3) Ministeria spiritualia; scil. Missiones exteræ, Missiones urbanæ, Missiones per pagos. Exercitia S. Patris Ignatii, Cathecheses, Congregationes B. Mariæ V. et Bonæ Mortis, Congregationes opificum, valetudinaria, carceres etc;

4) Ministeria litteraria; scil. Collegia externorum, Convictus, Collegia Scriptorum, præcipui e libris editis:

5) Demum aliqui e sociis magis illustribus vita functis, fundatores, viri beneficientiores et melius de Societate meriti.

Hæc si diligenter exarentur et per universam Societatem vulgentur, primum facile et maximum consequetur bonum. Omnes enim Socii primo statum conspectu intelligent, quænam fuerit primo hoc sæculo nova Societas, et quantum ad Dei gloriam egerit. Sentient omnes, quanta ubique fuerit vitæ sanctitas; quam impensum religiosæ perfectionis studium; quot urbes sacris ministeriis excultæ; quot juvenes ad pietatem litterasque informati: quot homines a vitiis ad virtutis amorem traducti; quot populi ad Christi religionem vocati et ad christianos mores excitati. Ex quo magnam concipient lætitiam, quod ad hanc Societatem et ipsi delecti fuerint, et in tantam bonorum operum partem vocati; et maximos grati erga Deum animi sensus, summumque erga Societatem studium concipient.

II.—Ex eodem conspectu maximum alterum consequetur

bonum, quod magnopere exopto; ut scilicet Dei et Sanctæ Sedis votis optatisque plene obsequamur. Fieri enim nequit, ut a recta beneficii æstimatione et a grato animo seiungatur sincera voluntas et efficax desiderium amorem amore rependendi, et par pari, prout vires suppetant, referendi. Deinde vero unaquæque Provincia et Missio e conspectu eorum, quæ supra attigimus, consideret, quid ad majorem Dei gloriam et animarum salutem fecerit ad hanc usque diem; quid nunc faciat; quid pro suis viribus facere insuper possit; ut hoc generosæ voluntatis testimonium Christo et Sanctæ Sedi offerat, uti singulare sæcularis anni monumentum. Quibus bene perpensis, novas sumat vires magnosque sensus ad ea ministeria et opera, quæ desint, alacriter suscipienda; strenue perficienda ex. gr. tirocinii domos; Collegia maxima; Collegia Scriptorum; Missiones in ipsa urbe, ubi degunt Nostri et per pagos; Exercitiorum domos; Congregationes Marianas et Bonæ Mortis, sive novas condendo, sive languentes excitando; Missiones exteras, si iis Provincia careat. Potissimum autem ministeria spiritualia promovenda sunt in Residentiis, quæ præsertim *independentes* vocantur, et reguntur ad instar Domus Professæ. Eas enim præ primis decet ministeria spiritualia libenter amplecti et strenue persequi, eaque omnia studiose aggredi, quæ in Regulis Præpositi Domus Professæ tantopere commendantur. Atque utinam plures ex his Residentiis *independentibus*, et præsertim ex iis quæ multa iam habent, quibus Domus Professa constituitur, valentinorum Patrum exemplum imitatæ, omnia paullatim componant, ut quamprimur Domus Professæ erigantur. Hæc mea spes est, hoc votum, quod sæculari anno impletum confido.

Nec parum hujus temporis solemnitati conferret, si scriptores Societatis, doctis gravibusque editis libris, varia pertractarent, quæ tam lætum eventum illustriorem redderent.

Hanc autem, quæ sese opportunissimam offert, arripiat occasionem, qua nostris scriptoribus magnum addat animum ad quæstiones, quæ nunc temporis agitare solent, aggrediendas scriptis libris, easque docte et solide pertractandas. Quin immo, ut eiusmodi libri et majori vertant bonæ Societatis existimationi, et illam offerant populis utilitatem, ad quam Societas nostra spectat, et quam Sancta Sedes merito sibi a nobis pollicetur; jucundissimum mihi et gratissimum accidet, si R. V., pro virium conditione, vel scriptorum Collegium si opus sit in ista Provincia constituat juxta normas traditas a Congr. Gen. XXIV. Decr. 19; vel saltem scriptores istius Provinciæ firmo stabilique modo designandos et ordinandos curet. Ita enim ex altera parte omnia evenient magis ordinate et opportune pro re nata et quæstionum gravitate, et in ephemeridum et commentariorum lucubrationibus, et in conscribendis libris, et in opusculis exarandis; ex altera vero R. V. magnum sibi levamen et solatium gratulabitur.

Hæc sunt, quæ pro temporis opportunitate magis necessaria existimavi, ut nos ad sæcularem novæ Societatis annum digne celebrandum paremus. Adsit vero benignissimus Deus inceptis nostris, ac proximis soleminiis coronam imponat, bonus annuens, ut V. P. Josephus M. Pignatelli beatorum Cælitum honoribus hoc tempore augeatur. Ipso enim administro usus est Deus ad Societatem restituendum ; ipse omnem dedit operam, ut novæ Societati intemeratum Ignatii Conditoris spiritum transmitteret. Si igitur optatis nostris, Deo bene juvante, satisfiat, et novus nobis addetur animus, quo illius vestigiis fidelius insistamus, eodemque spiritu Dei gloriam provehamus ; et licebit novæ Societati novum hunc Beatum, uti primitias suas, Deo et Sanctæ Ecclesiæ offerre.

Curet R. V., ut hæ litteræ cum Nostris omnibus istius Provinciæ communicentur.

Commendo me SS. SS. SS.

Romæ, die 8 Septembris 1907.

R^ae^. V^ae^.

Servus in Xto.

FRANCISCUS XAV. WERNZ

*Præp. Gen. Soc. Jesu.*